

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 286.

THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy, next Sunday.

The desk at Dodworth's Academy will be occupied next Sunday by J. S. Loveland, morning and evening.

T. L. Harris' Meetings.

T. L. Harris will lecture on each successive Sunday, morning and evening, until further notice, at Descombe's Rooms, 764 Broadway, East side, five doors above Eighth street.

To our Patrons and Readers.

We call the attention of our patrons and friends to the very great increase we have made in our reading matter. We propose to appropriate the first outside sheet (which was originally intended, and has hitherto been used, for advertising, and as a cover to the reading portion of the paper) to a presentation, in a condensed yet comprehensive form, of all the more important and interesting news of the week; and adding this to our customary quota of facts and philosophy, and the more profound religious and scientific thought of our time, we hope to present such a paper as no intelligent family, of whatever faith, can afford to be without. This paper is entirely independent of sect and party, and is consecrated to the frank and kindly interchange of every shade of earnest thought on every subject calculated to instruct and reform mankind. Our creed, then, being free investigation and candid utterance of deepest convictions, without regard to popular dogmas, but with a loyalty to truth and usefulness only, each writer alone can be held responsible for his or her utterance.

This arrangement will make the paper cost considerably more than hitherto (which has not been met by receipts); but we desire to be of the greatest possible use to mankind, and for the present we shall rely on a corresponding desire of our patrons to be instrumental in extending our usefulness, and the increased facilities afforded them to extend our circulation to their neighbors.

We may hope that every subscriber will make it his or her business to send us at least one additional subscriber for the last half of the year, commencing with our next issue. Price \$1.

Angels on Earth.

Mr. Increase Van Deusen and wife, of 164 Taylor-street, Williamsburgh, submit to the public that for want of the requisite means they have not yet been able to complete the allegorical furnishings of their Spirit room, according to directions, of which notices have heretofore been published; and that the influence now advises them to postpone operations until they can find means to open a room, on a more gorgeous scale, in New York, in which the resurrection and the whole order of the new dispensation or kingdom of God, will be allegorically represented in miniature, and its truths taught.

Healing by the "Laying on of Hands."

A number of the most obstinate cases have been cured at 31 East Twelfth street, by the "laying on of hands," where the sick are invited to come and "test" for themselves the efficiency of the "healing method."

Mrs. E. J. French in Portsmouth, Va.

We have received the Portsmouth Daily Transcript, containing a lengthy (nearly a column) report of Mrs. French's lecture in Masonic Hall, on Spiritualism. The report seems to have been made by the Editor, and is to all appearance very fair. He says, "The Hall was filled to its utmost capacity, and during the progress of the lecture considerable interest was manifested." At the close of the lecture she solicited questions, and several were propounded and ably replied to.

A Situation Wanted.

By a Lady who thoroughly understands her business, to teach Embroidery, Drawing, Painting, Artificial Flowers. Terms moderate. A situation in the family of a Spiritualist preferred. Address *A Lady*, for a few days, at the TELEGRAPH office.

To Farmers and Holders of Produce.

It being evident that you have so shared in the present panic, as to withhold your crops from market, through the general distrust and fear of not getting your pay, I propose to meet, in some measure, the exigencies of the times, as follows: I will receive and sell at the market price, exclusively for cash, and for a moderate commission, all the produce anybody may please to send to my address, free of expense (except carting to store), and promise to remit the money, or hold it subject to draft, immediately on sale being made.

I do not make this proposition for the want of business, but to do all I can to mitigate the evils and sufferings of the times, and minister to the wants of the people.

Address,

CHARLES PARTRIDGE, 125 Maiden Lane.

MOVING WORLD.

At the close of a most bountiful season, when Providence has poured the riches of the earth into our arms with unexampled profusion—in the midst of a shower of gold of several years' duration, such as no nation has ever before experienced since the world stood—suddenly, as at the blast of a bugle, we find our commercial fabric, our business system, cracking, crashing and tumbling into ruins all around us, and burying us in the debris. What a commentary is this on the great and wise heads who direct our affairs—on our commercial wisdom—on our statesman-ship! What pilots, pray, are managing the peoples' ship?

Mrs. Emma F. Jay Bullene, in her lecture of Friday night, at the Stuyvesant Institute, said one or two things which are worthy of profound thought. She said—or rather the Spirit speaking through her said—that we, as a nation, had bound in fetters and imprisoned the Spirits of Washington and Jackson, whose places were filled by buyers and sellers—the bribers and the bribed—and that there was no way to set those immortal Spirits free, and for America to come out into a new and pure life, but in the disruption and destruction of present false and fraudulent political, commercial and religious forms. That accordingly these were doomed; but that new structures of advanced beauty and perfectness would spring up from their ruins, to make glad all righteous hearts.

The immediate cause of the present revulsion was explained by this same speaker in a way still more novel. She said that the perceptive faculties of men had gradually become so developed, that the veils of deception with which they attempted to hide their overreaching and frauds from one another, were readily seen through; and accordingly all confidence between man and man was destroyed.

FIGURES CANNOT LIE.—The vintners of the Palatinate assert that this year's yield of wine will be equal in quality to that of the two famous wine years, 1811 and 1846. They base their assertion not only upon the promising appearance of the vines, but also upon the following figures: 11x46—57—*Evening Post*.

The arrival of the *Northern Light* from Aspinwall, puts us in possession of the passenger list of the ill-fated *Central American*. By this it appears that the whole number on board, passengers and crew, was 549. Of these, 177 are supposed to have been saved, reducing the lost by the catastrophe to 372.

John B. Weller, democratic, is elected Governor of California.

The news from Utah by this arrival is, that Brigham Young is determined to resist by force the interference of the general Government with the affairs of the Saints. He boasts that with his harem of wives alone, he can "whip out" any forces that the United States may send against them.

The people of California by a solemn vote, have declared against repudiation, and to liquidate faithfully the debts of the State.

Chief Justice Murray died at Sacramento on the 18th ult., of disease of the lungs. His death caused a profound sensation.

A desperate duel was fought near Stockton, on the 15th inst., between Col. Casey and C. M. Blair. They fought with Colt's navy revolvers, at ten paces. Col. Casey received four balls in his body, and was killed. Mr. Blair escaped uninjured. The difference originated about a young lady. How beautifully this difference has been settled. Casey is in his grave. Blair has won a victory which defeats his happiness for life, and the young lady is left with a choice between a dead lover and the arms of a murderer.

The first overland mail to California—from San Antonio to San Diego—has proved a success. The trip was performed in 34 days.

Col. Fremont is in California, attending to claims growing out of his Mariposa lands. He has disbursed money freely to those having demands against him.

The election in Pennsylvania has resulted in the success of the Buchanan Democracy by a large majority.

The contest in Ohio is still in doubt. The democrats claim the legislature, but the run between Governor Chase and Paine Democratic is so close, that it is said, only the official returns will determine who is the victor.

A frightful accident occurred on the Central Railroad near Syracuse, on Thursday evening of last week. It was caused by the washing away of an embankment by the rain. The unsuspecting train approached this gap at full speed, when the locomotive, tender, baggage car and three passenger cars plunged down a precipice of about twenty feet, and became a shattered pile of ruins. One lady was drowned, and some ten others of the passengers wounded, several, it is feared, fatally.

The Kansas election is still undecided. Large numbers are reported to have voted from Missouri, and Gov. Walker led his soldiers to the polls; still, it is said, the Free-State vote outnumbered all. What the official returns will be, however, remains still to be seen.

The show of the great Fair of the American Institute, at the Crystal Palace, presents unusual features of attraction. Among the novelties are one of Hoe's Lightning Presses, a part of the time in full operation; and the Steam Calliope, or musical railroad whistle, which discourses music with Titanic lungs, that can only be paralleled by an imaginary Cyclops pouring forth his soul through the tunnel of Mount Etna.

The *Tribune* speaks wisely with regard to the grape. There is an affinity between it and the life-principle in man which needs to be better understood. Its juice is like blood, and there is no diluent, purifier and energizer equal to it. The French say that it not only dilutes the thick blood, but sends the circulation to the surface, giving color to the pale cheek; that it removes obstructions from the liver and lungs, aids digestion, brings the stomach and bowels into a healthy state, dislodges gravel and calculi from the kidneys, and confers vigor and health upon the prostrate system. The French are right. A free use of the ripe grape in its season, does all this more fully by far than any other fruit or vegetable; and for these reasons alone it should be widely cultivated. But aside from this is the cheapness with which it is cultivated—growing freely in back yards, in towns and cities where nothing else will come to maturity—and its excellence as an eatable. In its simple uncooked state it is delicious; but be it known that for a sauce—stewed like cranberries—or for sweetmeats and pies, it is not excelled by any other fruit.

CURE FROM THE USE OF SPECTACLES.

DR. S. B. SMITH'S MAGNETIC SALVE restores the sight from the use of Spectacles, and removes Feline from the eyes. Just issued from the press a splendid edition, in pamphlet form, of "WHAT CONSTITUTES DISEASE." This work explains the whole Allopathic theory in plain color to the people, and shows how a happy long life should be without this work. Price 12 cents. It contains full directions for using the Magnetic Salve. Price per box 25 cents.

284 of S. B. SMITH, Electro-Magnetist, 77 Canal-st., near Chatham-st., N. Y.

TRANSIENT BOARD FOR TRAVELERS.

SPIRITUALISTS visiting the city will find good rooms, and more comfortable than in a hotel, and at much less price, and be in a family with several mediums. Inquire at 84 Twelfth street, corner of University Place. 283 27.

ROOMS IN A FAMILY.

ROOMS IN A FAMILY where there is no smoking, and where dinner is served at 1 o'clock. 84 Twelfth street, corner of University Place. 283 26.

DOMESTIC AND FOREIGN ITEMS.

A SPIRITUALIST'S READING ROOM has been dedicated in Boston:

1. To the diffusion of knowledge respecting the grand fact of realized Spirit communion.
2. To the inculcation of a rational philosophy of man's spiritual nature, relations and destiny.
3. To a perpetual and universal inspiration, which is always divine in proportion to the purity, expansion and elevation of the channel through which it flows.
4. To a spiritual religion and a religious Spiritualism.
5. To a reverent and catholic acceptance of all truth, whether gleaned from the Bible, traditions and institutions of the past, or unfolding in the revelations of the present.
6. To a recognition of the Fatherhood of God, the Motherhood of Nature, and the Brotherhood and Sisterhood of the whole family of intelligent beings, in this and all other spheres of existence.
7. To an earnest, practical embodiment of these truths in the daily life—leading to love, purity, charity, trust, harmony, humility and unselfish devotion to the general good; and ultimately in the reign of Heaven on earth.
8. To the advancement, spiritualization and humanization of Science.
9. To a broad and thorough Education or Man Culture.
10. To specific efforts of a philanthropic character, such as supplying temporary relief to the needy and the suffering.
11. To specific labors of a reformatory character, including the affording of counsel and sympathy to the erring and the fallen.
12. To all true Progress, individual, social and humanitarian.

A SUDDEN AND PECULIAR FOG.—Monday evening, the 12th inst., while the stars shone brightly, a very dense, sulphuric, choking fog seemed suddenly to arise out of the ground, but did not ascend higher than the third story windows. In some locations it was much more dense than in others, while our sidewalks in these places were quite wet. A block or two distant the walks were dry, and there seemed to be very little fog. The ferry-boats had to keep a constant ringing to get through it without collision. Monday had been the bluest day in financial operations up to that time, and it may have been produced by the ghosts of several banking institutions, which had suspended physical manifestations during the day.

RAILROAD ACCIDENT.—When the express train of the Hudson River Railroad reached Yonkers on Wednesday morning, two ladies named Whitefield got on board, as is supposed, for a short "free ride." The cars had proceeded perhaps two miles when the boys jumped off, in doing which, Harold the younger of the two, slipped and fell between the cars, the wheels passing over him, cutting one of his legs completely off, breaking the other, and severely injuring his head. It was thought that his injuries must necessarily prove fatal.

ANOTHER RAILROAD ACCIDENT.—In consequence of the washing away of a culvert, and the tearing up of the rails by the late heavy rains, on the New York Central Railroad, a few miles west of Syracuse, which fact was unknown to the engineer and conductor of the mail train passing eastward on the afternoon of the 15th instant, the train was precipitated into a stream with a terrible crashing of the cars, and the destruction of two or three lives and the wounding of several other persons.

STEAMBOAT ACCIDENT.—The steamboat Empire State of the Fall River line, ran on the rocks on the lower end of Blackwell's Island, on Wednesday morning of last week. She was taken on the large balance dock for repairs. About one hundred feet of her bottom amidships is stove in; also several timbers broken, and cutwater. The amount of damage is, it is said, about \$10,000.

THE THEATERS.—Notwithstanding the pressure of the times, the New York theaters are unusually thronged. This is probably a method adopted to drive away the "blue devils," and stave off dull care. An excitement among the play-goers has been produced by the advent of Charlotte Cushman, who is now playing an engagement at Burton's.

A NORTHERN CONVENTION.—The Liberator of the 9th instant contains a call for a Convention to be held in Cleveland, Ohio, 28th and 29th instant, to consider the practicability, probability and expediency of a separation of the Free and Slave States. It is announced that more than 6,400 names have been received.

HARVARD UNIVERSITY numbers 734 students, undergraduates 409, seniors 89, juniors 94, sophomores 130, freshmen 96. The medical school has 118 students, the divinity 17, the scientific 61, law school 121.

THOMAS GALES FOSTER is still lecturing in Boston to large and intelligent audiences. He discoursed last Sunday afternoon on "Man's Inherent Immortality." Some persons who heard him, thought it the ablest lecture they had ever listened to.

A SINGULAR DISEASE is said to have recently manifested itself in the pine forests of Sweden, discoloring the foliage and destroying the life of the trees.

BEARS in Piscataquis county, Maine, are making great havoc among the young stock.

LIBERALITY OF THE RUSSIAN GOVERNMENT.—In 1855 Col. Samuel Colt, of Hartford, went to Russia, and made a contract to deliver a large number of Minc rifles. They were not delivered, and he attributed the fault to that government, and claimed a large sum in damages. The Russian government consented to have the case decided by arbitrators of our own countrymen. Col. Cooper, Hon. L. P. Waldo, and Hon. Geo. S. Hellard were agreed upon. The arbitrators, after hearing the case, made an award against Col. Colt. It is believed this is the first case in which any government has referred a private claim to arbitrators. A blessed example to governments and individuals.

THE NEW TENACATEPEC GRANT.—The Mexican government decrees to the Louisiana Tehuantepec Company the exclusive right of way over the Isthmus, for the period of sixty years, by paying 15 per cent. of the net revenue. The Company is obligated to commence the construction of the railroad at the head waters of the Coatzacoalcas within eighteen months, and build ten leagues each year until the port of Ventosa on the Pacific is reached. The price is limited to fifty cents per league for passengers, twelve cents per 100 pounds, and one per cent. on specie, jewels and carriages.

THE NEW ENGLAND PROTECTIVE UNION has recently held a Convention, and reports that in the cities of New York and Boston, the Society have purchased upward of eleven hundred thousand dollars worth of goods, mainly groceries and provisions, the last year, and the whole business done during the year is estimated to be five million dollars, and is eminently successful.

DR. H. ISHAM, of New Britain, has invented a bank lock, of which we find a full description in the Scientific American, which he claims is absolutely proof against all the known modes of opening without the proper key—whether by drills, gunpowder or picking. He has studied this subject some twelve years as an amateur, and is familiar with all the locks now in use either in this country or in Europe.

THE YELLOW PINE OF THE SOUTH.—The rapid disappearance before the axe of the planter and the timber getter, of the yellow pine of the South, so valuable in ship-building, has attracted the attention of Government from its intimate relations with our naval service, and for the first time the public pine lands have been withdrawn from sale, with the view of holding them for the future use of the navy. The district thus reserved lies on the Suwanee river in Florida.

CHINESE SUGAR CANE.—There is, in Chelsea, Massachusetts, a mill making sugar from the Chinese sugar cane, which the inhabitants have raised this season in small patches as experiment. The mill has been working night and day for a month past, and has stock enough to continue operations a month longer. The cane yields a gallon of syrup to nine of juice. It is believed to be a profitable enterprise.

CAMELS AND DROMEDARIES.—A few years since our government imported a few of these animals into Texas as an experiment. The climate seems to suit them. At last accounts they were on their journey, heavily laden, to the extreme frontier of New Mexico. There are now employed nineteen dromedaries and thirty-two camels on the frontier.

GERRET SMITH says: "To the landless belongs the vacant lands." He advocated, in a speech made at the National Compensation Convention, in August last, at Cleveland, that "the nation shall pay to the emancipated slave \$25, and to his master \$150, and that the emancipating State shall add \$75 to the \$150."

DR. WM. C. WILLIAMS, Manchester, Conn., committed suicide recently, under a fit of insanity induced by loss of property and fear of desecration of himself and family. He had a large practice, and was much respected.

THE CENTRAL AMERICAN DISASTER.—The ship *Sultana*, from this city, arrived at New Orleans on the 10th inst., and reported having passed, on the 23d ult., off the coast of North Carolina, the corpses of four men supposed to belong to the *Central America*.

THE LAST OF WASHINGTON'S FAMILY GONE.—George Washington Parke Custis, the last member of Washington's family, died at his residence, Arlington, Alexandria county, Va., on the 10th instant.

THE VICISSITUDES OF COMMERCE.—A few months since, the partner of a commercial house in this city was taken to a lunatic asylum, utterly deranged, as was said, by his unparalleled prosperity in business. During the year previous his firm had cleared \$1,300,000. He died in the asylum, and his own estate was valued at \$2,500,000, all invested in the concern of which he was a partner. The firm itself failed the other day, and is now said to be utterly insolvent. One item of the assets of the deceased's estate was a thousand shares of the Illinois Central Railroad stock, which was selling at the time of his decease, at \$140 a share, and which was worth after paying up the installment, \$300,000. The same property sold yesterday at public sale at \$60,000. All this occurred within eighteen months—the prosperity, the misery, the decrease and the insolvency.—*Evening Post*.

WHEAT CULTURE.—FACTS AND INFERENCES.—In 1850 the wheat crop of Maine was less than in 1840 by more than 500,000 bushels—that of New Hampshire was less by more than 220,000 bushels—of Massachusetts, by 120,000 bushels—of Connecticut it was less by more than one-half being 97,000 in 1840, and only 41,000 in 1850. In Rhode Island it decreased from 3,000 bushels in 1840, to 49 in 1850. In Vermont alone, of all the New England States, it was greater in 1850 than in 1840, being in 1840, 495,000 bushels, and in 1850, 535,000—an increase of 40,000 bushels. The whole wheat crop of New England, Vermont included, was less in 1850 by more than 720,000 bushels—or a diminution of more than one-third in a single decade. Ohio raised less wheat in 1850 than in 1840 by more than 2,000,000 bushels. Yet the three States, New York, Pennsylvania and Ohio, raised more wheat in 1850 than in 1840 by nearly 1,000,000 bushels. Kentucky raised less wheat in 1850 than in 1840 by more than 2,500,000 bushels. Virginia on the other hand, and Maryland and Arkansas, and all the newer Western and North-Western States and Territories, grew so much more wheat in 1850 than in 1840 that, during these ten years, the annual aggregate wheat crop of the United States was increased from 84,000,000 to 100,000,000 bushels—an advance of nearly twenty per cent.

The inferences we draw from these facts we proceed to state in a few words. They are abundantly confirmed by experience:

1. In the older States, the wheat culture is, on the whole, greatly on the decline. Climate, in the North-Eastern States, and careless culture, with a general disregard of the demand of the soil almost everywhere, are among the most active causes of this decline.
2. In all the newer States, the wheat crop is greatly, for the present, on the increase. The reasons for this fact will be obvious when it is remembered that the virgin soil of the new country is still rich, and that large tracts of land are still annually cleared or broken up and brought under cultivation.
3. In the middle States, where a favorable soil has been supported by careful culture and suitable manures, the wheat crop has "held its own" quite well.

We hope these facts will not fail to impress their obvious lesson on the farmers of our new Western States. The example of Great Britain proves that old lands, if properly managed, may continue to grow abundant crops of this most coveted of all the cereals.—*Rural New Yorker*.

DISTANCE TABLE FOR PLANTING, ETC.—The following table taken from the *Commercial Advertiser*, of Honolulu, Hawaii Island, will assist the agriculturist in calculating the number of plants or trees which may be placed on a given piece of ground at any distance apart. It may, also, assist him in the proper distribution of manures, division of field, etc. An acre of ground contains 43,560 square feet. An acre will contain, at these distances apart:

Feet.	Plants.	Feet.	Plants.
1	43,560	12	363
1 1/2	19,360	15	292
2	10,890	18	242
2 1/2	6,960	20	218
3	4,860	21	207
4	2,722	24	182
5	1,742	25	174
6	1,216	27	161
9	537	30	145
10	435	40	109

THE TOBACCO CURE.—The total exports of cigars from the port of Havana the present year, up to the 26th of September, were as follows:

United States	34,932,000	Trinidad and Venice	4,688,000
Hamburg and Bremen	12,951,100	Belgium	1,051,500
Great Britain	16,390,000	Russia	1,000,000
France	10,512,000	Holland	844,000
Spain	9,921,000	Mexico	321,000
South America	3,778,000	Other points	1,554,500
Total	106,285,000		

The London *Times* recommends that ladies be substituted for men who stand behind counters, retelling tape and haberdashery, and says, "Whatever a 'respectable young man,' who smirks behind a Regent-street counter, may think or write, we maintain—and the common sense of the country will bear us out in it—that the showing and selling of women's dress to women, is essentially a woman's occupation, and that the habit of employing men, whether it arose from the caprice of the customers, or the calculation of the shopkeeper, is inconsistent with the dignity of the person who thus degrades himself to an unbecoming occupation. That this is not fit to be the case by the parties concerned, only proves how much we may learn from sensibilities. Many a man who would shrink from making his like a foreign hotel waiter, yet spends his life in an essentially feminine occupation, without a thought that there is anything undignified in the practice. The respectable employment of women is one of the greatest questions of the present day, and society will do well to discountenance any bad, stupid and indecent custom which keeps them from what would be a most fitting occupation. The 'respectable young man' who wears a drapers' shop may have their own notions of dignity, but for our part we would far rather see any son of ours waiting on us or the trowel, or even standing side by side with carmen on parade, than witnessing and bowing and rubbing his hands in 'our people' during the best days of an effeminate life." We heartily say, amen.

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 26.

NEW YORK, SATURDAY, OCTOBER 24, 1857.

WHOLE NO. 286.

The Principles of Nature.

REASONS FOR BEING A SPIRITUALIST.

BY L. G. ATWOOD.

Continued from TELEGRAPH of September 26.

For several days my mind was considerably impelled to a farther investigation of this subject. I felt a strong desire to visit some medium, that I might receive the promised communication from my companion. At length my mind was attracted to the residence of Mr. H—. He and his wife were both mediums, and both were strangers to me. Mrs. H. seemed to be impressed with the object of my visit, and we then seated ourselves at a table. In a few minutes that peculiar law or influence that I had seen operate on Mr. E. at the circles which I had attended, now seemed to control Mrs. H. She appeared much agitated and excited—so much so that I was uneasy about her welfare, but was assured that no harm would follow, and that I must be passive. During her agitated state her hand was moved very rapidly over some paper, and I could read the name "Cordelia;" and she wrote this name seven times distinctly, but it was so mixed up with the scribbles of her pencil that no one saw it but myself, until I called attention to it. This was my wife's name, and no one present but myself knew her name. (There were two others in the room.)

The influence now seemed to leave Mrs. H. and act upon Mr. H., and he soon presented a new scene. It took strong hold of him. A strange struggling, as it were, between life and death, then ensued. To me it was alarming, but I saw no anxiety on the part of Mr. H.'s friends, and I soon saw the object of the manifestation, which was to personate another being, and act out a scene full well understood by me. At first I saw acted out a sick bed-scene—a gradual sinking. I received the parting words and dying manifestations, all as natural as life; and finally I witnessed the last death struggle, and all was still. He remained lifeless, to appearance, for some minutes, and then gradually seemed to be restored to life; but it did not appear at all like Mr. H., and I thought I could realize the presence of her whom I believed to be no more. After a few moments the scene changed, and Mr. H.'s hand began to write, and after writing nearly a page the paper was handed to me. I at once recognized the hand-writing; it was very perfect, and the author's (Cordelia's) name was at the bottom.

It was not the production of the medium's mind, for he knew nothing of the facts; neither did any of the others present know of the facts therein written. It did not arise from my mind, for I knew nothing of what he was writing, and my mind was upon other subjects; and it revealed facts unknown to me.

After a few moments his hand moved and wrote, in the same hand-writing, "Do you know that I am dead?" This question was presented in familiar hand-writing, and under all the circumstances, had too much proof of genuineness about it for me to continue in my full doubts; and I replied in writing, "I

supposed you were in the Spirit-world." "Well," was the reply, "I am, and so are you."

We now engaged in writing, I asking questions and she answering, for some time. I asked, "Have you appeared to me since death? if so, when and where?" Mr. H.'s hand seized the writing which was first written and signed "Cordelia," and pointed out this passage in it: "If you will reflect for a moment, you will think of a time when I was with you; and when you are in good condition I will come again and talk with you more, for I have many things to say to you." I had not read this writing close enough to observe the real meaning of this passage. Here was a great test to me, not only a test, but some proof that what I had rejected as imagination or some strange phenomenon was a reality, and that I was yet to realize the happiness that was promised to me on that occasion. We continued our questioning and answers, and at length I asked "Were you present when George died?" and received this answer: "Yes, and told you that George was with me, and was happy." I stated that I had no recollection of any such thing, and the medium was influenced to explain to me that she told me so by influencing me, and then telling me—calling my attention to the circumstances, as related in a former article. Here was a double test—first, the event was not on my mind, while no one present knew anything of it, and the event referred to did really take place; secondly, it was evidence of a reality in a manifestation that I had rejected as such, but which, if it could have been true, would have been a source of unbounded comfort and happiness to me; and I now began to feel that I had realized some Spirit influence, and consolation from its effects.

The evidences of Spirit intercourse were now accumulating fast upon my mind. There seemed hardly a chance for a doubt, and I spent several evenings at Mr. H.'s, investigating, and continued until I had fully satisfied myself of immortality—that my family yet lived—that I could yet see them again, and that a vast amount of valuable scientific knowledge could be obtained from the Spirit-world. But there were obstacles in the way hard to overcome.

By this time it had become well understood that I was investigating Spiritualism. At first no one believed that I would fall into the error, but would soon be able to expose it. Many talked with me about the matter, and my silence caused them to fear that I was getting deluded; and my friends expressed much anxiety for me, some manifesting pride and mortification. I soon found that to be a Spiritualist and own it would be likely to compromise my social and business relations with the community at large, for I had a large circle of friends, and extended business and political relations and influence.

Seriously did I consider the question, whether I should abandon or continue to pursue the investigation, and finally I concluded to ask the advice of my Spirit friends. A Spirit had told me several times that I was influenced from the Spirit-world to investigate that I might know and learn the method of communicating, etc., and I asked advice in the matter, basing my

questions upon the declarations of this Spirit, and received this reply: "I called your mind to this subject, in order to have you investigate, and the more you investigate the more beauty and harmony you will find, and you will be willing to let it be known, and you will eventually be of much good to the world. You must not expect to get to the top-stone at once."

I also received a communication at the same time, closing up thus: "It is here that we know our destiny, and O that you knew as much as is in store for you to know; it would direct your mind in a right way, and would add much to your happiness while you are on earth; but you are in a way to know much, and I will often help you in your reflecting moments."

Here it was left for me to decide, whether I should choose the things of this earth, or those of the Spirit-world. In this community a man could render himself popular by ridiculing Spiritualism, or render himself obnoxious by advocating its truths. Under this state of things I resolved to use my own reason and judgment, and yield neither to public opinion and prejudice, nor to the dictation of Spirits, but comply with that which seemed best calculated to insure the greatest amount of happiness. So far my investigations had done much for me, and I felt no inclination to stop, and agreed to continue my sittings with Mr. H. at his house.

December 29, 1853. I met at Mr. H.'s, as per agreement with my Spirit friends, and after some conversation (which was through writing) I was introduced by my Spirit friends to some new Spirits, who refused to give me their names. The influence upon Mr. H. now changed, and his hand moved and wrote: "Books will be necessary to record all that is to be learned." I took some paper and prepared one. At first Mr. H. was influenced to prepare for writing, and the manner in which he prepared his paper showed that the Spirit was in the habit of writing for publication. It was evident that he was a public writer. Soon he became calm, and the following introduction was written:

"If there is any one thing that man needs to learn more than another, it is the state of his future existence. The mind of man has been allowed full liberty in all other matters—in the sciences, in the arts, in music, in all that mind could wish, it has been trained and developed, save that which relates to the great future. If you will look back upon the past, you will find a vast and surprising advancement in the sciences and the arts, but where is your advancement in the science of the Soul, and its future destiny. Is it not until of late, and quite late too, that there has been any advancement at all? Where is the zeal of the ancient Puritans? Where is the self-devotedness of the ancient reformers? It would seem by the present actions of mankind, that earth was their home. Some make great pretensions to a knowledge of the future, but their knowledge is gained from the knowledge given to the world in its earlier developments, and they have been satisfied with that, notwithstanding all the impressions which they have had.

"If mankind would be willing to think of their Spirits after they leave their bodies, they would learn much more than they now do. It is but a short time since we could reach their minds, but now if we can influence the right conditions, we can give the right kind of instructions. Conditions are necessary to a correct knowledge of the future, and if we can continue in a good condition with you, we will try to enlighten you a little at least."

At this point I received such instructions as I needed to guide my mind in aiding conditions to enable them to communicate such information relative to the "soul and its future destiny" as they might be able to, under the circumstances. After a little, the subject was commenced in the form of a science of mind, its origin, its development and its future destiny; illustrating and demonstrating each fact as they proceeded. This subject was continued for some thirty sittings, from four to sixteen pages being received at each sitting.

One evening while we were sitting, and after some four pages had been written, the medium was jerked several feet toward New York city, and we were told the writing must stop; that the Spirit who understood that part of the subject best, had to leave on account of a large party of his friends having collected to do him honors, and the affinity was so strong as to draw him from us to them. Mr. H. stated that he saw a large collection of people in a distant city, celebrating, but not clearly enough to give the purport of the matter. But the next day the news came that there was a festival in honor of Franklin upon the evening of his birthday.

As electricity was a favorite study of his, and its laws were being explained so far as it related to mind, we received it as a test, and on this point we had another test, thus: a man called on a medium near Utica—I think the medium's name was Miner—and asked if Dr. Franklin would give him information on a certain subject. He received an answer purporting to come from Franklin, that he was about to communicate the required information through a Mr. H. at Lockport. Neither of these parties knew each other, and the man came to Lockport to learn the facts. When the writings were completed they were signed, "Benj. Franklin," "Dr. Watts," "By the assistance of W. E. Channing."

(To be Continued.)

A COMMUNICATION FROM DR. HARE.

As much complaint is made as respects any innovation on the ground that it disturbs the happy influence of the existing creed upon the minds of such as rely upon it for their hopes of felicity in future life, I will here quote the sentiments of Dr. Albert Barnes, one of our most eminent Presbyterian clergymen, as an exemplification of the uneasiness created in a very good and learned man, by this boasted tranquilizer of the souls of its votaries.

"I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewn with the dying and the dead; and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind; nor have I an explanation to offer or a thought to suggest that would be a relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit which I have; but when I look on a world of sinners and sufferers—upon the world of woe filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens; when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet He does not do it—I am struck dumb. It is all dark—dark—dark to my soul, and I can not disguise it."—Quoted in page 180, *Autobiography of A. C. Thomas*.

These inferences from the Bible, to which a person so eminent as a man and a divine, as Dr. Barnes conceives himself obliged to hold as wrong, is with many, myself included, a *reductio ad absurdum*, as respects that book, having originated from God.

According to Hume's excellent rule, is it not vastly more likely that Biblical revelation is false, than that such consequences can follow from instructions actually derived from the Deity?

I have had recently the following evidence of the efficacy of Spiritualism, in curing the uneasiness which Biblical inferences awakened, agreeably to the high authority of Dr. Barnes.

The writer of the annexed letter appears to have been in that state of mind which orthodox Calvinistic impressions tend to produce, as exemplified in the case of the Rev. Dr. Barnes. Spiritualism came to his relief, and quickly lifted him out of the slough of puritanical despondency.

"GREENWICH, Cumberland Co., N. J.

"I have just read your admirable work on Spiritualism. I feel compelled, Sir, to return you my heartfelt thanks for the pleasure I have enjoyed. If you could know the state of my

mind for years past on the subject of religion, you would properly appreciate the misery I have undergone. From a diligent study of the Bible (although my conscience can not accuse me of more than ordinary sins), I had come to the conclusion that I must inevitably be damned; how any could escape I could not well see. Now 'death hath lost its sting, the grave its victory.'

"Previously to reading your book, I had seen some manifestations which astonished and delighted me, but at the same time, I doubted and feared. The array of facts you have brought forth, and the stern conclusions to which we must come, have dispelled all doubts."

A most worthy lad who acted as my amanuensis some eighteen months ago, about that time became subject to hemorrhage of the lungs, and died about a year since.

I visited him on his death bed and was enabled to comfort him and his parents, by the assurance that he would go to a happy sphere in the Spirit-world, as my Spirit sister informed me. Having become a Spiritualist, he relied on what I said. Subsequently to my return from my tour last fall, in October, his father called on me, saying that he wished to hear, if possible, from his Spirit-son. I suggested, in reply, that his Spirit-son might be present, and sitting at my spiritoscope, his son forthwith reported himself. I then proposed that he should meet his father at the residence of a medium, whose power was superior to mine—that he should present himself without giving his own name or that of his son. Accordingly, his Spirit-son told him his own name and that of his father, and said that he had seen such an instrument at my house as that which the medium was using. This Spirit imparted such ideas of his happiness and his ability to revisit his parents as reconciled his father to his death.

Such facts as those which I have been stating, are the best answers to the ignorant misapprehensions and consequent calumnious imputations of the self-constituted censorial quadrumvirate.

According to Mr. Huc, a Christian missionary, the Chinese Pagans are more cheerful in the contemplation of approaching death than Christians. This he ascribes to their "*want of religion*," that is, of his religion. However horrible the idea of hell as entertained by the papal sect, to which he belonged, that of Calvinism is no less horrific, judging by the following language quoted from the "Presbyterian Confession of Faith." "The wicked shall . . . be cast out from the favorable presence of God . . . into hell, to be punished with unspeakable torments of body and soul, with the Devil and his angels, forever."

From the same Confession of Faith I quote the following lines as one of those monstrous misapprehensions of the Deity which we owe to Scripture, when construed by the disciples of Calvin, who hold themselves in ability as high, as they are certainly formidable, as to numbers.

"By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death."

"These angels and men, thus predestined and foreordained, are particularly and *unchangeably designed*; and their number is so certain and definite that it can not be either increased or diminished."

"Those of mankind that are predestined unto life, God—before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will—hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace."

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called into faith in Christ by his Spirit working in due season—are justified, adopted, sanctified, and kept by his power through faith unto salvation. *Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.*"

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."—Pages 16, 17, 19.

The following is quoted from the Catechism:

Q. "Can they who have never heard the Gospel, and so

know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?"

A. They, who having never heard the Gospel, know not Jesus Christ, and believe not in him, can not be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body and Church.

Q. Are all they saved who hear the Gospel, and live in the Church?

A. All that hear the Gospel, and live in the visible Church are not saved; but only they who are true members of the Church invisible.

Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages, and places of the world, do profess the true religion, and of their children.

Q. What are the special privileges of the visible Church?

A. The visible Church hath the privilege of being under God's special care and government, of being protected and preserved in all ages, notwithstanding the opposition of all enemies; and of enjoying the communion of Saints, the ordinary means of salvation, the offers of grace by Christ to all members of it, in the ministry of the Gospel, testifying that whosoever believes in him shall be saved, and excluding none that will come unto him!—Pages 175, 176, 177.

Q. "What doth every sin deserve at the hands of God?"

A. Every sin, even the least, being against the sovereignty, goodness, and holiness of God, and against his righteous law, deserveth his wrath and curse, both in this life and that which is to come, and can not be expiated but by the blood of Christ."—Page 275.

"As there is no sin so small but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent."—Page 66.

Can any unbiased mind who reads this exposition of the tenets of one of the most energetic and numerous sects existing under the denomination of Christians, derived by their master minds from the Bible, not hold that book responsible for the dogmas which are thus derived from it by its conscientious, well-meaning devotees? Does not the state of mind avowedly produced in a clergyman so distinguished as Barnes, prove that the Bible is more to disturb than to promote peace of mind? Is not the greater uneasiness of believers in Scripture at the approach of death, as compared with the Pagan Chinese, fairly to be ascribed to the same cause as that which this distinguished preacher experienced, agreeably to his own statement?

Knowing that the information which I have obtained and the inferences at which I have arrived, produce in me a state of mind the inverse of that under which Barnes was involved, is it not my duty to denounce dogmas which, as I firmly believe, are ill-founded, and which are so offensive to the minds of those who are unbelievers, yet so pernicious to the happiness of sincere Christians, as to produce the "anguish," the "torture," manifested by the distinguished Dr. Barnes, and likewise in the author of the quoted letter, prior to his conversion to Spiritualism.

OF THE ESSENTIAL OR UNIVERSAL LOVE-LIFE.

IN CONTRAST WITH THE SELFISH OR WORLDLY LIFE.

1. It is our object, in this article, to indicate briefly some particulars, in which the essential life, which is the appropriate love of all things that exist, and the selfish life, which is the love of self without a suitable regard to others, may be discriminated from each other. One of the marks or characteristics of the selfish life is, that it necessarily, and from the mere fact of its being a selfish life, is brought continually into conflict with the rights and happiness of all other beings and things. It requires, therefore, in order that others may be protected from its selfish tendencies, to be placed under a dispensation of internal law. This law, which is necessarily placed around the antagonistic and destructive tendencies of the false life of self, may properly be called, as the Scriptures do in some instances describe it, the "law of death." It may thus be denominated, not only because it appears in the form of prohibition and penalty, but also and especially because its prohibitions are applied to a principle so contracted in its nature and so virulent in its action, that it may be said to work nothing but death. The essential or universal love-life, on the contrary, which knows nothing and seeks nothing but good, does not stand in need of an external law, but is a law to itself. It prompts to its own action; and as it works no injury but always good to its neighbor, it is properly denominated, by an expression which is the opposite in significance, "*the law of life*."

2. The essential or true life of love, and the false or illusive life of self, differ from each other, not only in the relation which they sustain to law, but in another important respect. It is only saying what is obvious to every one, that man's nature is such as to require movement, activity, exercise. Activity implies and requires a motive. But the motive of the worldly or selfish man's activity is *possession*—the disposition, with various degrees of intensity, to add everything to himself, and make it his own. The motive, on the contrary, of the man who lives the essential life, is *distribution*—the disposition, in all he has of true and good, to add himself to others. The essential or love-natured life would necessarily cease to exist as life, if it ceased to flow out in the spirit of communication with other life. And in this particular the ground of discrimination and contrast is marked and obvious.

3. Another incident of discriminative contrast between the two forms of life, is this: It is in the law of the essential life, in other words, its inward moving principle, that it finds its great and all-sufficing object in God; while the false or selfish life finds its central object in itself. But God, in whom the essential life centers, is everywhere—pervading all space, intimate in all objects, living in all life. The essential life in the soul, which is the love of the universal, sees God, and what is more, it feels him, in all living and sentient things, and in all inanimate nature also. This is found to be the experience of all good men in all ages of the world, who have passed from the religion of the law to the religion of life. And hence it was, in connection with his spiritual perception of the presence and life of God in everything, that the devout Francis of Assisi is said to have recognized his relationship to trees and flowers, by calling them his brothers and sisters. And hence his tender regard for brute animals also; especially for lambs, which are the chosen Scriptural symbols of Christ.

4. But self, on the contrary, in which the selfish life centers, can be said to exist nowhere extraneous to, or out of, itself. It is true, it can discriminate between itself and other things; but it attaches no value to those other things, whatever they may be, except so far as they can be brought into alliance with, and made subservient to, its own purposes and pleasures. It ignores the rights and happiness, and would be glad to ignore the existence, of everything which it can not incorporate into its own being. In a single word, the God of the essential life is God of the absolute, as He manifests himself in the universal or the all of things—the true God of the self-life is itself alone.

5. Another ground of discrimination and contrast is to be found in their forms or methods of practical operation. It is the method of the selfish life to endeavor to secure the ends and objects at which it aims, either by the deceitful methods of worldly calculation, or by violence. The essential life, on the contrary, finds its chief influence, by means of which it controls others, in its attractive power. It does not cheat others, nor drive them either into subordination to itself or into union; but it gently attracts them by that magnetic influence, which is inherent in its heavenly nature. In other words, the essential life, which is love, is a creator; and beauty, which is not a life but an outgrowth of life, is born to love. And hence it is, that doing without knowing, or at least without distinctly reflecting upon what it does, it cuts off improprieties of manner, harmonizes and enlivens speech and action, and is in everything mild and gentle by the very impulse of its goodness. And thus it weaves around itself a robe of brightness. And in this unconscious vestiture of heavenly radiance, it attracts everywhere the heart and gaze of others, who turn and admire, and run after it. And it is often astonished at its own magnetic and attractive power, because it does not stop to consider that its inward angelic nature has given it an angel's beauty.

6. Again, the two forms of life, the essential Life and the false or selfish life, will be found to reverse the maxims and practices of the world. The contrast of the two might be illustrated, if it were necessary, in many particulars. Each has its philosophy of men and manners, of actions and virtues. In the world, for instance, which is only another and synonymous expression for the selfish life, the greatness which men ascribe to each other, is generally measured, not by service to others, but by being served. In Christ's kingdom, which is the same as the kingdom of God within us, and is synonymous to the essential life, greatness is estimated on the opposite principle. He in whom the essential life, which is love, exists in the highest degree, takes what the world calls the lowest place; but to the Christ-like or

loving mind, it is really the highest place and the place of true honor—in accordance with Christ's words, "Whoever will be chief among you, let him be your servant." And the true follower of Christ, endowed with a new principle of action, takes this low place of ministering and practical kindness to others, not from the cold compulsions of duty, but from the living and necessary tendencies of the benevolent nature which exists within him.

7. It may be said farther, and as another discriminative mark, that the essential life is characterized by a living variety and beauty of movement, which does not belong to the other. It may be asserted in accordance with strict truth, that selfishness begins in the infinitely little (for every thing which is separated from God may be described as the infinitely little), and it ends in the same. It is therefore no fountain, but a standing pool—terminating where it commences, without the life, the beauty or the music of motion, and stagnating and dying in its own center. But the constituting and essential life of love, on the contrary, is a living fountain, as the great Teacher and Exemplar of the truth has said, "The water that I shall give him, shall be in him a well of water springing up into everlasting life." It comes from the Universal, and it flows to the Universal, because it has God's universal nature to flow from, and it has God's universal creation to flow out to; and therefore it can never stand still, but is seen sparkling in the sun's morning beam, and is still flowing on beneath the brightness of its setting ray. Having God for its source, and flowing onward to God's universal creation, it has eternity for its measurement; and the sound of its cheerful voice, as it flows on in life and in brightness without end, is the counterpart and the echo of the music of heaven.

8. We add here a practical remark or two which might be appropriate in some other place, but which can not justly be considered out of place here. In order that man may become possessed of the true *love nature*, by which he is expanded from the personal to the unitive, from the limited to the universal, from the illusive to the essential, and is thus made a new creature in Christ's image, he must submit himself like a child—exclusively and forever—to the *divine operation*. God, in his relation to others and for the sake of others, submitting himself in the sphere of his operations to human or angelic limitations, God in the wonderful personality of the Divine PNEUMA (if I may be allowed the use of the suggestive Greek expression)—God in the mighty out going and the personal manifestation and operation of the Holy Ghost, the present, the enlightening, the creative, the regenerating Infinite—the beneficent but invisible Christ of the soul—he and he only can do this mighty work. It is a work far too great for any inferior agency. It is the incarnation of the divine in the human. It is the lifting up of the soul from the finite to the infinite, from the one to the All; giving it an eye that sees through the universe, and a heart which throbs with the quickness of affectional electricity in harmony with the great and infinitely varied heart of universal existence, and it requires, therefore, and can require, nothing less than divine power. It is itself divine.

L. M.

GLIMPSE OF THE SPIRIT WORLD.

Mr. PARTRIDGE:

OCTOBER 5, 1857.

Dear Sir—I send you the inclosed "dream," or "vision," or whatever it is, to use as you may deem proper. If it, or any part of it, is worthy a place in your *worthy* paper, please use it. I find language quite inadequate to paint as I wish my recollections of those beautiful spheres, but years can not blot them from my memory.

We are a small band of Spiritualists here; but when I tell you it was among us Mr. Redman developed his wonderful powers, you will know that we are acquainted with most of its phases. Many delightful seasons we have spent together. Should you wish it, I will send you the details of some of them.

One evening, having set in a large and somewhat inharmoneious circle, and not receiving anything satisfactory from our unseen friends, I returned to my home feeling dissatisfied and unpleasant. I had scarcely seated myself before I seemed surrounded by Spirits. I seemed, like them, freed from mortality, and purely spiritual. In vain I strove to throw the influence off. I retired to bed, but not to sleep, for scarcely had my head touched my pillow, when I saw distinctly many, many faces, some familiar, others strange; and a soft light rested upon me, quieting my disturbed feelings. I heard the loved voice of my mother pronounce my name, and instantly another friend came near, each gently touching my shoulders. I began to ascend with them to their Spirit-home. Of my journey, I realized only a sensation of cold, and a slight difficulty of breathing, ere I

opened my eyes on the peaceful splendor of the home of the blessed. I saw myriads of Spirit forms, and while I rested in my sphere, we talked of the past, present and future. All had crowns of bright stars upon their heads, some having few, others many. I asked the meaning of this; they answered, "Our lives on earth form our crowns; if we live to do good, help the needy, speak kindly to the afflicted, and follow the golden rule, our crowns will be brilliant, because a really good deed adds a star to our crown, while a bad one takes one away." Just then the hand of a dear friend placed a crown upon my head, and music, soft and lute-like, filled the air above, below, around. Such perfect harmony, such delightful sweetness, mortal language fails to portray. We were all (for I seemed as much a Spirit as they) composed of light, and around the shoulders was a shadowy scarf, soft and ethereal as a moon-beam, which floated about and enveloped us in its folds.

We commenced ascending a winding way around what appeared a pillar of light. The higher we went, the brighter, more dazzlingly glorious the faces, until I could bear no more to look upon them. My guides said I could go no higher this time. We descended by the same winding way to my first resting-place, where old friends flocked round me with joyful greetings and good advice. I observed that those from higher spheres were all the time drawn upward by some power of attraction, and with some difficulty tarried while speaking with me. Those from lower spheres in the same way were drawn downward. I have spoken of our talking, yet it was not as mortals talk. I could read their thoughts, and they mine, and thus I could converse with those of every nation and tongue. My guides, who never for a moment left my side, now spoke of my return to earth. I entreated to stay with them, and never visit earth again except as a Spirit messenger. They answered, Not so; thy earth-mission is not ended; do thy best to help advance our cause.

"Go back to earth, thy work's not done—
Add many stars yet to thy crown,
Go work for us while life is given,
And point the way to peace and heaven."

Rather unwillingly I arose to leave the home of the Spirits, when raising my eyes, I saw a circle of tiny Spirits with their little hands joined above my head, and their bright eyes looking lovingly into mine. Upon their brows was one beautiful bright star; they told me it was purity. I was taking a farewell look, and preparing to descend to earth (rather sorrowfully) a while longer to buffet the winds of bigotry—to accomplish my mission whatever it might be, when they said, "Sister, thou again shalt visit our beautiful home; higher shalt thou ascend in the Spirit-land; familiar shalt thou become with us and our spheres, and thou shalt be able to paint to mortals the beauties of heaven, and cause the desire of their hearts to be that they may live so as to be prepared to take their place in high spheres." Again sweet music came to my ear, and wafted on the sounds, I found myself again a tenant of the body, feeling weary, as if I had traveled very far.

Some may call this a dream. Let them; I would wish to dream thus every night, were it not that I feel rather disappointed with earth on waking. I am admonished that this is not right; and if by the aid of the unseen I can help to break the chains of error and superstition which have bound men so long, surely I would be willing to bear much that is unpleasant, surrounded by kind friends who can counsel and advise. What if I see them not with mortal eyes; sensibly I feel their presence, and I know they will not forsake me in my endeavors to advance their cause.

MAYFIELD, N. Y.

F. A. G.

SIGNS OF PROSPERITY:—

Where spades grow bright, and idle words grow dull,
Where jails are empty, and where barns are full,
Where church paths are with frequent feet outworn,
Law court-yards weedy, silent and forlorn,
Where doctors foot it and where farmers ride,
Where age abounds, and youth is multiplied—
Where these signs are, they clearly indicate
A happy people and well-governed state.

CONSTANT success shows us but one side of the world. For as it surrounds us with friends who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

The precept, know yourself, was not only intended to obviate the pride of mankind, but likewise that we might understand our own worth.

A MAN that astonishes first, soon makes people impatient, if he does not continue in the same *andante* key.



SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 24, 1857.

MEDIUM ORATORY.

A phenomenon in the intellectual world, which in these days is deservedly attracting more attention than almost any other, is presented in those displays of eloquence, subtle criticism and cogent logic, which are often exhibited by persons whose natural and educational capacities are known to be unequal to any such performances. Little girls, who have scarcely entered their teens, and who are naturally of diffident and retiring dispositions, and at ordinary times manifest the most evident incapacity to sustain even a consecutive conversation upon the most common topics, on coming under an alleged spiritual afflatus, are converted into finished orators, holding crowded audiences in breathless silence for hours, and returning, on the spur of the instant, plausible if not profound answers to the promiscuous questions of philosophers and men of extensive literary and scientific acquirements. Did this phenomenon occur only in a few isolated cases, it might, with some plausibility, be attributed to hysteria, diseased stimulation of the nervous system, or irregular and monstrous natural development in the mental economy. But the instances are so multiplied, and occur under such a variety of physiological and external conditions, that they can be rationally referred only to some common law or influence originating and acting on the mind from a source foreign to itself, which hypothesis accords with the uniform claims of the mediums themselves, and is confirmed by diverse and innumerable test demonstrations of intelligence and personal peculiarities known to belong only to persons who have ceased to live in the flesh. Every city, populous village, and prominent section of our country, has been visited by exhibitions of these marvels, and the wonder has augmented to such proportions, and is forming so conspicuous a feature in the mental history of the times, that it can not much longer escape the attention it merits from the classes who now rule in the world of mind, who ere long will have to frankly meet and honestly settle its claims, or it will be very likely to settle theirs.

The peculiar uses which publicly speaking mediums have to subserve at this juncture of the spiritual unfolding, are, by the prestige of their abnormal displays, to attract attention to the new theme of investigation, and excite inquiry concerning the alleged source of their inspirations. If a speaker is announced to give a lecture on any subject in his normal state of mind, it is considered as an every-day occurrence, and attracts comparatively little attention; but when the word goes forth that on a certain day or evening an unconscious human organism will serve as an instrument for the utterances of an inhabitant of the unseen world, the love of the marvelous, the mysterious and the wonderful, as well as the desire for information, is at once appealed to. The news passes rapidly from mouth to mouth and from house to house until the whole neighborhood is in an excitement of expectancy, and at the appointed hour the lecture hall is thronged by persons who would not have been attracted from their homes by any lecturer speaking from his own normal resources of thought.

At the appointed moment, when all minds are absorbed and fused together by one pervading sentiment of eager curiosity to catch some gleam of thought from those realms which hitherto have been considered impenetrably shrouded from mortal cognizance, the automaton-like figure—it may be a timid, retiring female, or unpretending girl—arises, and with faultless gestures and elocution, gives forth startling and impressive utterance upon themes the most sublime and exalted. A magic potency, such as the consciousness of a spiritual presence alone can give, seems to accompany each word, and even common-place thoughts and propositions are commended to an attention which no ordinary channel of utterance could secure for them. The auditors—even the skeptical among them—return to their homes with a pervading sense of the marvelous,

the mysterious, the transcendental, and with a pretty general and fixed resolution to employ all convenient opportunities to examine more thoroughly the claims of Spiritualism, and to push their investigations to the solution of the mystery; and by means of these excited inquiries, originating from these and similar mediatorial causes as present in almost all parts of our land, the light is rapidly spreading, and its onward flow toward an ultimate universal recognition, seems irresistible.

We may frankly add, however, that in our judgment these constitute the *main* uses that are to be performed by these unconscious, involuntary automatic mediums for public oratory, unless such persons, while in their normal state, possess intellectual and moral qualifications which are quite above mediocrity. By a law which seems to be very general in the government of intercourse between the natural and spiritual worlds, an enlargement of mind as the result of natural endowments or education, seems to be a necessary condition of the higher inspirations from the Spirit-world, and for the reception and impartation of that supernal wisdom which can conduce to the permanent edification and improvement of those who are addressed. Accordingly, with the exception, perhaps, of rare, individual cases, even those who may have first been led into Spiritualism by the oratory of involuntary speaking mediums of inferior normal qualifications, after they have been convinced of the fact of spiritual intercourse, and a few fundamental principles of the philosophy which accompany it, find that they do not grow much wiser, if indeed much better, by a constant attendance upon the performances of these involuntary orators. Constantly delighted, it is true, they may be with the spirit-stirring elocution, musical intonations, and apparently poetical language of these unconscious declaimers, yet they find that their minds are not being sufficiently supplied with those important facts, scientific principles, and practical directions, which are absolutely essential to a healthy mental and spiritual growth; and it is unquestionable that much that is uttered under the prestige of closed eyes and spasmodic twitches of the muscles, to admiring auditors, would be regarded as the most empty bombast, or the most stale and common-place truism, if divested of its spiritual pretensions. If, however, a trite moral maxim, or common-place truism, clothed in this super-terrestrial mannerism, can secure that deserved attention which would not be accorded to it if it came in a more unpretending form, we ought still to rejoice that so much good and truth has been conveyed, irrespective of the means—in the same way as we should rejoice that the sick man, who would only consent to receive his medicine from a spoon made of gilded pewter, has nevertheless received it.

THE FINANCIAL CRISIS REVOLUTIONARY.

UNIVERSAL BANK SUSPENSION.

Our last article on this subject was written on the 10th inst.; it embraced the more important thoughts and events up to that time, and set forth our prophecy of the future, which has in the main been fulfilled. The crisis in one important particular has been reached. Babylon the great, the mother of harlots, has fallen, and great was the fall thereof. On Monday the 12th inst., very early in the morning, it was made evident that the panic had spread to the rural districts, and presented an uncomfortable sequel to the meditations of the Sabbath and the slumbers of the night. Rich farmers, retired merchants, old men and maidens were observed rushing by each other in breathless haste to be first at the door of the sepulcher of their lord and master, Mammon. And behold the rulers had set a watch there lest the "Jews" should break through and steal away the body of their lord. Amidst the clank of canes, the crackling of hoops, and the clink of the precious metal, the hitherto stern money-changers stood trembling and aghast at this, their judgment-day. Their inner temples were penetrated and their idols taken from them, and the expected and fearful handwriting on the wall, "*Suspended*," was realized at one bank after another until the number amounted to nineteen. The confusion of Babel was re-enacted; consternation was depicted on every countenance; stock gamblers fled, while cliques of drowning merchants huddled like frightened sheep together, and with waves beating over their shoulders, resolved that it was "only a shower" after all—that the heavens forbear and confidence be restored. But the disciples who were at the sepulcher on the morning of the first day went and told all they had seen and heard.

The second business day of the week came, and while the rulers were still watching at the door of the sepulcher, the disciples,

coming from all the region round about, were also early at the door, clamorous and weeping. When the high priests had fully come, and seeing the multitude would not be pacified, each and every one stood in his lot before them, pointing to the mysterious writing on the wall, "*Suspended*!" And immediately native tongues were loosed in great confusion; boisterous threats and terrific oaths rung through the air; but a still, small voice articulating "it's finished! it's finished!" calmed the tempestuous sea, and the multitudes finally, and with one accord, ejaculated "Amen!" and gave up the ghost.

Thus in the day of our nation's prosperity has a mystical influence brought judgment upon us, and swift destruction to the greatest system of fraud yet invented by human ingenuity. Our people have before experienced financial disasters, but the cause has been generally apparent, whereas the cause of the present difficulties is still shrouded in profound mystery. The panic has gradually increased and reached its crisis without disclosing the cause, notwithstanding the affirmations and resolutions that there was no cause for alarm. The would-be wise, and in other respects apparently sensible men, nevertheless assemble together, pass resolutions, and constitute committees to be sent to the Governor, imploring him to look graciously on them and their condition, and call an extra session of the Legislature to excuse and legalize the frauds and delinquencies of anti-Democratic and anti-American institutions. We are informed the Governor declines their petition, and if so, we have reason to be thankful that the mystical influence which has governed this storm also preserves one officer of government from being bought and easily influenced by the money power.

The *Independent* comes to us with reports of 167 more suspensions and failures of manufacturers and merchants, up to the 15th instant, to be added to the number (686) reported previously, making a total of 853. These are all, or nearly so, in legitimate and useful business; but who thinks of calling on the Governor about it? And why are not these men as much entitled to legislative relief as banks? We can conceive of no other reason than that men are men, and banks are pets of legislation, which does not appear to us a good reason why the people should bear the expense of an extra session. But if such a session is called, we shall insist that measures be taken to wind up all delinquent banking institutions.

The last weekly statement of the banks in New York city shows a circulation of \$7,523,599 and specie \$11,476,294, making \$3,952,095 more specie than is required to redeem all their bills in circulation. Hence the trading community are worse off by this amount than they would be if we had no banks; for in such case, the whole 11,476,294 would be in circulation instead of being locked up in their vaults. We suppose this statement will surprise people who are under some mystical delusion on the subject; but we want to surprise them, that they may inform themselves and know something about banking. The people will soon be called on to say whether we shall have banks at all, or be elevated to the specie currency. I say *elevated*, because it would be giving us more money and less fraud to do business with.

At three o'clock on Tuesday, 13th inst., our city banks, fifty-six in number, had but \$5,000,000 of specie in their vaults, all told; and had it not been for the panic which they had created, which drove it into stockings and secret places instead of the legitimate uses of commerce, the money market would have been at once relieved. As we said last week, banks can always (if in any degree solvent) pay specie for all bills they have out, but they can never pay their depositors in specie. Yet each depositor can, if he choose, draw bank bills, and on these bills draw specie; and precisely this is what has crippled the banks at this time.

We did not propose to say much on the subject at this time, and will close by giving a few incidents of the past panic week.

Up to Monday, Oct. 12, our Bank Presidents and Directors held numerous meetings, to consider the exigencies of the storm, and on each occasion they resolved, generally unanimously, that they would maintain their integrity and the honor of commerce at all hazards. The merchants constantly replied, "This course may be fun for you, but it is ruin to us." On Tuesday, the 13th, these autocratic institutions all "caved in," except two—the Chemical and Shoe and Leather Dealers' Banks. Their continuance would have drawn every dollar of specie from all the other banks into their vaults, and it became essential that the other banks and merchants should combine and take down these monsters, or be swallowed up. Accordingly, bills and

checks on the Shoe and Leather Dealers' Bank were accumulated to the amount of \$800,000. These were sent with express wagons to the bank, and specie demanded. They immediately gave up the ghost, and the significant word "Suspended!" appeared on their walls. The Chemical Bank then surrendered at discretion.

Our newspaper boys became alarmed about the safety of their deposits in one of our shapenny savings institutions, and they immediately deputized one of their fraternity—coatless and shoeless, with but one "gallows" and that a tow string, to go and see about it. He forthwith presented himself at the counter of the bank, and says, "How about that?—you know, 47 cents, ha!" *Ans.* "All safe!" "Naf said," was the reply, and he left the bank and proceeded to his constituents to make his report. Seeing him coming astr off, they called out, "All safe?" *Ans.* "Yes, sir-ree!" and the whole excitement was quelled, and the city saved. It is astonishing to see how few of the depositors in savings institutions have shown so much good sense as these newsboys.

A woman drew \$77 from the savings' bank, and allowed it to be picked out of her pocket before she got out of the bank. We close these remarks by advising reflection, moderation and quietness, that the error may work its own cure.

PAIR OF THE AMERICAN INSTITUTE.

One of the most attractive of the annual exhibitions of the American Institute is now open at the Crystal Palace, and will continue so until the 20th of this month, if not longer. It consists of a large collection of specimens in the departments of Agriculture, Horticulture, the Mechanic Arts, the Fine Arts, Mineralogy, etc., and is highly creditable to our country. Of the immense number of objects of interest which attracted our attention, we can now give only a few specifications:

The fruits and flowers in the horticultural department attract much attention, and show a decided progress as to the variety and richness of those productions within the few years past.

In surveying the machinery that is on exhibition, our attention was particularly attracted to a portable steam cross-cut saw for felling and cutting up timber and fire-wood, and which we admired for its exceeding simplicity of construction and its efficiency of operation. The boiler, which weighs 2,200 pounds, is mounted on two wheels and can be drawn by a yoke of oxen wherever a cart can go. To this is attached a flexible steam tube which allows of any alteration of the position of the engine within the distance of its length. The engine consists simply of a cylinder some four or five inches in diameter, and from three to four feet long, in which plays a piston-rod to the end of which the saw is fixed, there being also a simple contrivance for grappling the log or tree, and for guiding the motion of the saw. The machine was put in operation, for our gratification, upon a log that was there. It went to work in good earnest, as though it meant to do something, and in less time than we are recording the fact, it came through on the other side. By simply turning the machine over on its side, so that the saw will work horizontally, it will fell trees far more expeditiously than any other feller. It is said that five men with two such machines will fell and cut up from thirty to eighty cords of firewood in a day, according to the size and accessibility of the trees. The machine is an invention of Mr. Fairbanks, and is manufactured and for sale by the "Forest and Agricultural Steam Engine Company," Nos. 18 to 26 Water-street, Fulton Ferry, Brooklyn, N. Y.; and may be commended as a most valuable invention.

Several hydraulic instruments were in operation, of tremendous power, one of which threw a stream six inches in diameter with a force nearly amounting to the sublime.

A recently invented cotton gin, manufactured by Mr. Starkey, of this city, was shown to us, which promises to be of great utility. It gins the long-fibered cotton, called, we believe, the Sea Island cotton, in such a way as not to injure the fiber, and make it worth from forty cents to one dollar per pound.

The picture gallery forms an interesting feature of the exhibition, and there are also some creditable specimens of statuary. Thorwaldsen's group of Christ and the twelve apostles, is still on exhibition there.

We had marked several other articles for notice, but our space is full; and we conclude by advising all to visit the Crystal Palace, and see for themselves.

Beautiful and Conclusive Test.

We recently had the pleasure of an interview with Mr. F., a gentleman from the vicinity of London, England, during which the latter related the following occurrence, which took place in his own family. When Mrs. Hayden, the well-known Boston medium, was in London, Mr. F., for the purpose of facilitating his investigations of the phenomena that occurred in her presence, invited her to spend some time at his house. One day, while there, she was in her bedroom with her infant child, and two of our informant's little boys, one five and the other seven years old. The boys were in a part of the room distant from Mrs. Hayden, playing at spirit rapping, and after they had been engaged in that amusement for some time, the eldest boy suddenly exclaimed, "Ma, it is really rapping." This brought the mother, and also our informant himself, to the spot, where they soon heard a quick succession of emphatic sounds, indicating a desire that the alphabet should be called. This was accordingly done by the eldest boy, and when a letter was indicated by the raps, he wrote it down in Roman character, not knowing how to make the character ordinarily used in writing. After a number of letters had been thus obtained, the raps ceased for a moment; but as the boys were about going away they recommenced with great emphasis, as if to call them back. The alphabet was then called again, and simply the letter S. was obtained, after which no more sounds could be elicited. The letters, which were not understood before, were then examined, and found to stand thus:

"Grandma A—C—. I love you, dear little boy—s."

The final s of "boys" had been superadded after the first suspension of the rappings, as though the Spirit just then discovered that she had omitted to use the plural number in addressing the boys. The full name of the grandmother was spelled out, which our informant says his children did not know.

John Pierpont and Spiritualism.

REV. JOHN PIERPONT, on the 27th of August, addressed a letter to the Spirit of the Rev. William E. Channing. The letter was put into a thick envelope, and sealed with sealing-wax. He sent it to Mr. J. V. MASSIE, medium. Soon after he received his letter back, which had not been opened yet. It was accompanied with appropriate replies. The following is one of the inquiries and the answer:—"Do you, as my friend and spiritual counsellor, advise me, with a view to my spiritual advancement and eternal welfare, to give myself more earnestly than I have yet done, to the examination of the phenomena and evidence bearing upon the truth or falsehood of the doctrines of Spiritualism?" *Answer*, as read to the meeting:—"Yes, I do, as W. E. Channing, advise and beseech you, as one who watches you continually, to investigate more and more; for the more you do so, the more you will be convinced of its usefulness."

Herald of Light for October.

The October Number of the *Herald of Light*, edited by T. L. Harris, is before us, filled with well diversified and interesting articles, of which we give the titles as follows: The Wisdom of Angels; Childhood (poetry); Heaven (poetry); Self Renunciation (poetry); Who and What is Jesus Christ! The Divinity of Christ (poetry); The Fountain of Beauty (poetry); The Distress among the Religious on account of Spiritualism; Hymn of the Love heaven (poetry); The Light in the Temple (a parable); Review of "Improvisations from the Spirit, by J. J. G. Wilkins"; An Error Corrected; The Oysters and the Pearl; A Gem from "The Crisis."

It is announced on the cover page that Mr. Harris, under interior direction, is now preparing for the press a new volume, entitled "ODORA, THE MAIDENS OF THE SKIES," a poem of the ultimate heaven. This volume, which will be about as large as Mr. H.'s "Lyric of the Morning Land," was dictated with such astonishing rapidity as to be completed in portions of five consecutive days. Parts of the work have been submitted to the perusal of eminent critics, and pronounced fully equal to any of the previous mediatorial works of Mr. H. "It is of an eminently cheerful and festive character, unfolding in ever-varying verse the delights and beauties of the angel world."

ERROR CORRECTED.—At the bottom of the first column of next page (206), the following should be added, which was inadvertently left out in the "make up": *Ans.* "A more comprehensive and definite idea of the good and the pure."

NEW YORK CONFERENCE.

MINUTES OF SEPTEMBER 13.

The question for discussion was—
"What kind of knowledge should we seek for, in order to make us the most happy here and hereafter?"

Mr. NICHOLS answers "Simplicity."
Mr. PHIBBS says he agrees with the poet, that the "proper study of mankind is man." A comprehension of ourselves, therefore, is the knowledge we need, and this lesson we must forever be learning. Man, to know himself truly, must understand that great system of laws of which he is the result. He is an epitome of the universe, and a comprehension of himself comes through the knowledge of its laws. A study of these is the study of ourselves. They indicate man—they mean man. They show man to himself as the most progressed manifestation and outwrought function of all the principles over which they hold dominion. Having carefully traced these principles and their laws forward to man—the epitome of the whole—we are in a condition to trace them backward to God who is the sum of the whole. By this method we arrive at a "saving" knowledge of both, which is the knowledge inquired after.

Dr. HALLOCK said: Obviously, to know what we need, we must know what we are. To know what we shall absolutely require to-morrow, we must know that we shall be to-morrow. Supposing the popular idea of the to-morrow of man to be the correct one, then the kind of knowledge to be sought after the most diligently, would be the science of sacred music. But the popular idea which stimulates in this, rests upon a basis of supposition, instead of fact. The man of to-morrow reveals himself to the man of to-day as possessing other faculties, beside time and tune, which would indicate the need of other knowledge than that which relates to vocal or instrumental sounds. The questioner inquires for the knowledge that will make us the most happy, both here and hereafter. Now the nature of man is such, that a knowledge of his hereafter is the important thing to be verified, as an indispensable ingredient in his happiness to-day. There is no substitute for this knowledge. Faith in the life beyond may do for the sunshine of to-day; but knowledge alone can slide its storms.

Knowledge is but another name for experience. It is the only door through which knowledge can enter the mansion of the soul. The history of knowledge dwells only in its outer courts, but that which we know, we feel. For this reason, he who has never felt the presence of the immortal, can have no knowledge of immortality, however richly his memory may be stored with the history of it. "Seek first the kingdom of heaven;" that is the needed knowledge; but where shall we look for it? When the admonition was originally given, there was no book that contained it; there was no citation of chapter and verse for the benefit even of the seekers, as with us to-day. Does not this fact indicate that books can not reveal to us the knowledge of immortality? A book can induce us with no experiences, other than that it is a book. It reveals the truth only of itself, and not of another; the same is true of every other fact in the universe. To be understood, each is to be studied in its own light. What men say of facts is one thing; what facts say of themselves is another thing. We should get the absolute truth of every fact (immortality included) if we had the ability to hear what it said; but how is this possible when, instead of listening to its God-inspired message, we incline our ear only to what man has said of it? Immortality is a fact universally admitted by those who call themselves Christians; but, instead of hearing what it has to say for itself, through its own visible manifestations, we turn to what Popes and Councils have said, or to what Luther, and Calvin, and Wesley have said concerning it. By this method we become mighty wise in Popes and Councils, and profoundly learned in Calvin and Wesley; but remain just as ignorant of "the kingdom of heaven" as when we began the search for it.

There can be but one fountain of living water—but one school where the knowledge we need can be learned. Jesus discovered this, and illustrated it by life and precept. His fountain of living water was the indwelling God within him; his school was the spiritual and natural universe. Now, to be a follower of Jesus is to do as he did. We shall see, eye to eye with him, when we look in the same direction. But if while he looked within and without, into heaven and upon the earth which became transparent in its light, we will persist in closing our eyes to everything but a book—with no better light to guide us than the conflicting commentaries upon it—we must utterly fail in securing the object of our search. Man, as to his history, is the youngest child of the natural world. Every fact and law therefore, necessary to his being, preservation and growth, is older than his consciousness, to say the least; so that from its earliest dawn, they stand ready to become his teachers—to proclaim to him their own significance—to "make him wise unto salvation." They invite him to bring his inmost thoughts face to face with them; the grand test of their truth being the resemblance they bear to their elder brethren. This is why he never has to revise his multiplication table. It takes its place by virtue of this law, in the grand brotherhood of eternal truth, universally recognized, universally honored. This is why its victories are without blood, and its conquests without persecution; and this is why we have to blush for our creeds, defend them with the sword, compel their acceptance by the rack and the faggot, or, worse than these, by the fear of hell; revise, explain and finally reject them. They find no brother in all the works of God! They are related to no observed fact in the universe. Their bond of union is mechanical, not natural. For this cause they can live only while the sect endures, whereas the multiplication table shall live while God endures. Now, the dogma that is but for a day, is not the truth which man needs, who is for all time. Where he finds his mathematics, there he will find his religion.

and his "kingdom of heaven," if he will but look, for they are brothers, and dwell together in paternal relation as none but brethren can.

Mr. PHENIX said: A man consults his highest happiness in living up to his highest light; and it is in a knowledge of God, outwrought through natural law, that we secure happiness. From the highest point of acquired knowledge in this direction, the student passes with increased power into other fields of research. Charity consists in the ability to look at facts without prejudice—in allowing ourselves to become passive to what the fact says. Newton was an eminent example of this state. By passivity he does not mean mere physical or mental inertia, but rather, that state of charity, which, for a profound purpose, could listen to the God voice of the simplest phenomenon. In this state, an apple falling from a tree in his presence, could reveal to him the great central law of the universe. In this direction lies the knowledge which will secure our happiness. And in this state of charity will be found the means of securing it.

Dr. GRAY answers by saying: The study of God is the study of universal uses; the study of man is the study of individual uses. What did I come here for? What are the uses demanded of me in my several relations of citizen, husband, father, etc.? Each increment of strength that comes from you to me, or from the new conditions which attend the daily growth of the individual, to borrow the technology of Mr. Phenix, becomes a new function outwrought. What new use is demanded of me by reason of it? As a Spiritualist, what are the uses demanded of me by virtue of the increased power it confers? A knowledge of the law of uses includes every other. It lies at the bottom of all natural phenomena and all Spiritual intercourse. He objects to the study of theosophy and anthropology for the epicurean desire of personal happiness. The highest happiness is subordinate to the highest use. It never comes for the seeking. It is a spontaneous growth, which human culture can kill, but never create. We may safely intrust that to God. "He who seeks to save his own life shall lose it."

Mr. TIFFANY said: It is not in knowledge to confer happiness. Were it otherwise, the professors of the various arts and sciences would be the happiest of men, which is certainly not the case. Man needs to know what he needs, and then the best means of supplying them. His method is, to adjust his relations to that particular department of supply he wishes to draw from. When he needs food, he adjusts his digestive apparatus to its reception, and so on through the physical, intellectual, social, moral and spiritual necessities of his being. His answer to the question is, as before said, that man needs to know: 1. What he needs; 2. The means of supply; and 3. Why he needs.

Mr. HENDERSON said: He is not a Spiritualist. He had listened with attention to the different speakers, but was sorry to hear so much condemnation of the sects as Dr. Hallock had indulged in. He loves everybody who loves the Lord Jesus Christ, and had a good degree of charity for those who did not. He was sorry to hear it said that Christianity was not confirmed by nature.* Christianity teaches what Nature teaches. In proof of this he cited the case of a New England boy of his acquaintance, who developed from the natural conditions of his own heart and the company he kept, into a gambler. This life he pursued with such devotion as to amass a considerable fortune, which he afterward lost. Meeting him one day, he asked him if he did not feel the need of an interest in God? He replied by denying any such necessity, or knowing anything about the matter, and died immediately, with this answer upon his lips. He wants to know what will become of him? Does not common sense and natural justice put that man precisely where Christianity places him? He admits there is a difference between the various religious sects; but they are substantially agreed as to essentials. But the Spiritualists should remember that they also differ. He has heard of a portion of them, who style themselves Christain Spiritualists, which would imply that others were not. This should teach the lesson of charity. Now, the idea that any man, through scientific research, can extract from nature a religion that shall be as exact and demonstrable as the multiplication table, is preposterous. When we look into nature to find the law of love, we discover instead, that the fox eats the goose, the tiger preys upon the lamb, etc., etc. We find hatred and destruction on every hand. The law of love is learned only from the Bible. At a former period of his life he traveled the circuit of the natural "isms"—Pantheism, Deism and Universalism. He looked upon the Church as a humbug, and upon her ministers as a set of impostors, intent only upon the loaves and fishes. But he found no rest in all that knowledge. It certainly was not the best for him; it did not make him happy. The world, by wisdom, will never find out God. He found both God and happiness at the foot of the Cross. They are to be found nowhere else. He does not want to find them anywhere else; and there the world must find them, if it would learn the way of salvation.

Adjourned, R. T. HALLOCK.

* The attentive reader will notice that Dr. Hallock said nothing of the kind. Our friend fell into the common error of confounding Christianity with scholastic divinity.

The Good to Come.

We have received the following brief memorandum from a highly intelligent and reliable source. As a prophecy of good to grow out of, and follow present national calamities, it would seem just now particularly appropriate.

THURSDAY, September 24. At an interview with some Spirit-friend, of whom Gov. Marcy occupied the foreground, I proposed this problem: "The East India troubles must put England \$100,000,000 out of pocket. The rickety state of the *Credit Mobilier* will embarrass the French finances. Our revulsion must at the same time cut off a great market for European industry. What will be the general result of these combined causes?"

THE VISION OF SLEEP.

BY MRS. E. L. MOORE.

"Mother, 'twas a vision, in my sleep
A radiant form drew near;
With gaze so fond, so sad, so deep,
It chilled my heart with fear."

My soul was entranced by the light of his smile,
Though a stranger I thought him, we were one all the while,
For his dark eyes were beaming with fire all divine,
As his Spirit gazed deeply it blended with mine.
Nay, mother, dear mother, now pray do not weep,
'Twas only my Spirit that wandered in sleep.

Then a halo played round him, like one of God's band,
And I knew he had come from the shadowy land,
For he leaned o'er my pillow, and he whispered to me,
"But the secret, dear mother, I must not tell thee."
Again beamed upon me those magical eyes,
And he read the sad secret which in my heart lies;
Then he wafted a prayer to the Spirit on high,
And he drew forth my Spirit, without e'en a sigh;
Nay mother, dear mother, now pray do not weep,
'Twas only my Spirit that wandered in sleep.

I left my earth mantle, 'twas a worthless old shroud,
I was decked for a bridal far beyond each bright cloud,
My robe was ethereal, so brilliant, so bright;
My guardian has wrapt me in his own radiant light.
Then he folded me closely, with my head on his breast,
And he bore me away to the haven of rest.
As we were gliding through the portals of heaven
I thought to the angels a new song had been given;
Nay mother, dear mother, now pray do not weep,
'Twas only my Spirit that wandered in sleep.

Soft music was breathing in melody rare,
Entranced, we stood still, as a vision in air,
I saw neither angel nor harp, mother dear,
I felt the deep melody, and knew God was near.
A cloud was rolled back, as of silvery light,
O, God! brilliant heaven burst full on my sight;
Then the music grew louder and fuller in tone
Till it wafted us onward before a bright throne.
Nay, mother, dear mother, now pray do not weep,
'Twas only my Spirit that wandered in sleep.

A throne formed of millions of diamonds most rare,
And a soft, roseate light seemed to rest everywhere;
The gems, flashing forth each bright color and ray,
They seemed like the thoughts of our God in full play.
Surrounding the throne stood a radiant band,
From which came a seraph, with bright wreath in hand,
"Thrice welcome, dear sister; I'll encircle thy brow;
The wreath is immortal, immortal art thou."
Nay, mother, dear mother, now pray do not weep,
'Twas only my Spirit that wandered in sleep.

We knelt, and a vail as of silvery spray
Enveloped our forms, as we knelt there to pray.
Thrice the diamonds emitted a seven-fold light,
All heaven was glowing, resplendently bright;
Then I heard a deep voice, it was God-like in tone,
It seemed to breathe out with the light from the throne.
Eternal's the union when soul blends with soul,
Thou'rt what I designed thee, thou'rt one perfect whole;
And now, dearest mother, I know I shall weep,
Though 'twas only a beautiful vision of sleep.

BORDENTOWN, N. J.

TEST FACTS IN BRIDGEPORT, CONN.

MR. EDITOR:

I often observe, in the different spiritual publications, accounts of tests received by different persons, through different mediums, and I sometimes think that the puffings of mediums often make them vain, and that they thereby lose much of their spiritual power. However, the tests I may make known to the world from time to time will not excite the vanity of him through whom they are received, for he is too old in the work to be either vain or excited. I read often about "letter writing mediums," and of the tests that are received through them. We have had one of remarkable powers here for three years. For a time he wished it kept as a secret, as the sending letters to be answered drew him from his more important professional duties. He was, nevertheless, absolutely flooded with them; but he freely attended to them, without money or price, feeling this to be his duty. As these unfoldings progressed and multiplied, it took up much valuable time. He now asked a small compensation as an equivalent, in part, for the many important and truthful revelations that came through his hand, which, you can rest assured from my knowledge, have made the heart of many a recipient rejoice "with joy unspeakable," and full of the glory of the new-born day. I have had perhaps fifty letters answered through him, with that wisdom and truthfulness, as the result

has shown, that has surprised and astonished me, old as I am in spiritual investigations, and as many wonders as I have from time to time witnessed.

I will give you a sample of tests through this medium, by answering sealed letters. I am, by profession, a chemist and apothecary, and have been so twenty years. I was fearful that the business was injuring me, so I made the inquiry by writing to the Spirit of Dr. Samuel Beach, who when in the form was my family consulting physician, and who was unfortunately killed at the Norwalk Bridge railroad disaster some years ago. The medium, Dr. A. C. Stiles, who had at this time only resided a few months in this State, and, coming from a distant State, knew nothing about Dr. Beach. I wrote as follows:

"DR. SAMUEL BEACH:—Does the drug business, in which I am mostly engaged, injure my health? Can you see clearly what effect it is having upon me? Will you give me the facts from an examination professionally?"

W. B. DYER.

This was sealed in an envelope, in such a manner that opening it would tear the writing. The next morning I received the letter precisely as I had prepared and sealed it, with the following answer, written through his hand:

"In this letter Dr. Dyer has inquired if the drug business injures his health. I have examined him professionally, and see that it does injure him, and that he will either have to leave the business, or much earlier leave the earth-life."

DR. SAMUEL BEACH.

Since this was written I have received from this highly gifted Spirit some very extraordinary developments through this medium when in the trance state, and I know of no one more reliable in this section of the State for written and sealed test questions, on whatever subject it may be; so confident I am that the inquiring mind after truth will be amply rewarded.

I will give you another fact, which presents a contrast to the previous one, and is rather a novelty. Some time since, having about fourteen dollars in my pocket, and fearing I might lose it, I took it out and put it into a small jar, and put it away under a closet in a little lock-up. I was not aware that any one saw me, as no one to my knowledge was in the store at the time. Going for it the next day, I found it was gone, which surprised me much. This was so unaccountable, (as I had suspected no one), that I sat down, as usual in such cases, and invoked the aid of the invisible ones. "Will a Spirit tell me who got the money out of the jar or pot?" I took the same precaution in sealing this letter as I had done before, (and in fact the Doctor could not possibly have known who it came from), and dropped the letter in the Post-office, with the number of his box marked on the envelope, he being absent at the time. After the lapse of some days I received an answer; it was as follows:

"Here let me answer Friend Dyer's letter. Here goes:

"Money in a jar, money in a pot,
Can a Spirit tell who the money got?
Now get up the fuse, ready for the bomb.
Fire! it makes a noise like a little Tom."

This was a fine test, and perfectly satisfactory. A boy named Tom occupied a room over head with an old gentleman. The backway of the store being left open, revealed the whole mystery, and put me on the track at once.

Yours, for the truth,

W. B. D.

FROM MICHIGAN—CALL FOR LECTURERS.

FRIEND PARTRIDGE:

It is now about three years since I began to investigate the phenomena of Spiritualism. I have been a Methodist over forty years, but I see a truth in Spiritualism that I never saw before. If God is universal, immutable and unchangeable in his love and goodness, as all professed Christians say they believe, then the doctrine of eternal punishment is a man-made invention, and must be false, as are a great many other dogmas associated with it. Those persons who do not investigate, have no kind of an idea how the light is spreading in the West. We have partially-developed mediums in almost every town. A great many are influenced to heal the sick, and they actually are doing more good to humanity than all the doctors beside. But we want able lecturers, who will not only go from city to city, but are willing to go into every school district. All need instruction, philosophically. It is a truth that the people in the cities are excitable and curious, but not so candid and willing to investigate any new theory as the country people, who are more the admirers of nature than of art, or of the popular fashions and opinions. A man of the right stamp could travel almost anywhere in the West, and lecture in every school district at three, or even two dollars a lecture, and make more money than he would to go from city to city, at ten dollars a lecture, and do much more good. This may seem strange to some, but not to us. He might fall, once in a while, in the country, among those who would ask a few shillings of him, but not often.

There has been a great deal of talk about organization. You seem to be opposed to it; so am I, if it goes to make a creed to bind men's minds; but, upon the whole, I think organization, under the name of "Progressive Friends," or some such name, would advance the cause and secure to us the rights of conscience.

ELI WHITE.

OAKFIELD, KENT CO., MICH., September 20, 1857.

SPIRIT MANIFESTATIONS

AT THE DAVENPORT ROOMS, BUFFALO.

The principle and fact of persons' flowing, by a proceeding of their spiritual powers, into persons and things, and subjecting them to their purposes by becoming the mind or spirit of them, as into musical instruments and playing on them as efficiently as if they were operating by their own natural powers, is illustrated by the operations of the Davenport Boys, as mediums, at Buffalo.

And from what is shown in the article on the Spiritual Powers of Man in the TELEGRAPH of September 5, it is submitted that the Rev. B. F. Barrett's spiritual "Johnny" in those rooms, was a manifestation of his own spiritual powers; i. e., the proceeding spiritual powers of Mr. B.'s complex of spiritual thought as to manifestations, were ultimated by means of those boys, in the spiritual personification of Mr. B.'s state of inquiry by "Johnny."

This is according to the universal law of divine order, as applicable to men and Spirits in their states of spiritual affection of truth, which law is for them to be instructed by the proceeding spiritual powers of their own states, flowing into such manifestation as shall instruct or enlighten them.

And as to the breaking of that strong vial of Mr. B., by "Johnny," this can be said—that the power of spiritual order is necessarily competent to operate the use that is in order. Spiritual power is spiritual order in operation, doing orderly spiritual uses, and a person, as a Spirit, can exert power competent to effect the purpose of his proceeding powers of use. Omnipotence is the power of Divine order.

It seems that the great error that has been and is entertained as to these manifestations, is the ascribing them to conscious agency of "independent, disembodied Spirits." It is believed that they are truly spiritual, but that it is not true that they are caused by departed Spirits, but that the finite efficient cause is in us. And it seems that it is our ignorance of our own spiritual economy that has made it appear that disembodied Spirits have been, and are, the cause of the manifestations in question.

Subsequent manifestations in those Davenport rooms by the same boys, are still interesting. Johnny King, in the box of musical instruments, played "Pop goes the Weazel," to the wonder of all, which it is again ventured was a manifestation of the spiritual powers of some person or persons present flowing into those instruments and spiritualizing them, in the appearance of John King as a Spirit.

Z. H. H.

MRS. COAN AT ANN ARBOR, MICH.

We are indebted to a correspondent (E. S. of Ypsilanti, Mich.) for the following report of the proceedings at a public meeting for spiritual investigation, recently holden by Mrs. Coan and Mr. John F. Coles, at Ann Arbor, Mich. The audience being assembled at the City Hall, our correspondent says:

"Mr. John F. Coles, of New York, made some general remarks upon the subject of investigation, and requested that ballots should be folded eight or ten thicknesses, to avoid the possibility of Mrs. Coan seeing any marks or getting any clue to the name inside. He also suggested that twenty, thirty, or fifty names be deposited in a hat, and after shaking the ballots, ten or fifteen, or a handful, be taken out and put upon the table, that the individuals might not know whether any of said ballots were upon the table or in the hat, and therefore their minds would not influence the medium."

"Mr. Coles also announced that a name had been sometimes given or written correctly by Mrs. Coan, the ballot corresponding being between the leaves of a book. Mr. Coles then requested the audience (which was large, intelligent and highly respectable) to nominate their examining committee of two persons, who should sit with the medium, and examine and report to the meeting. After some little difference of opinion as to who was skeptical or prejudiced, Mr. Pond and Mr. Morey were appointed. A committee was also appointed of two persons, consisting of Mr. Schoff and Mr. Beahan, to go out, and write down the names of twenty-four persons who were deceased, and pass them to the medium by a third person, inclosed in thick envelopes; and they were to stay out until Mrs. Coan had tested them, or announced some of the names written in them, to the audience."

"Mrs. Coan took her seat at the table, together with the two first named gentlemen, at 8½ o'clock, the gentlemen of the other committee returning at the same time. Folded ballots are passed in from the audience and placed promiscuously upon the table. Mrs. C. took one in her fingers, and asked, 'Is the Spirit here whose name is upon the ballot?' She passes to another and another. Directly three raps (for yes) are heard, evidently on the under side of the table. The medium asks, 'Is it this one?' Three raps (yes). 'Will the Spirit write out the name?' 'Elisha' was spelled out by one of the Committee, pointing to the alphabet on a card. Mr. Morey asks, 'Will the Spirit inform me what disease he died of?' Answer—'Old age.' Mr. Morey says:

'Correct—his father.' He further asks, 'What occupation?' Answer, 'Farmer'—correct. 'What age when he died?' Points to numerals on a card from 1 to 50—no response. Writes down 70-71-72-80-84-90-87-86—three raps—correct. Asks, 'Will you tell me the town where your Spirit left the body?' Writes down five towns—no answer. Writes 'Ann Arbor'—three raps—correct.

"The audience now requested the medium to sit back from the table. Medium gets up, and raps are heard under her feet. Audience satisfied.

"Medium sits again, and asks, 'Will the Spirit answer whose name is on this paper?' (Confusion in the audience, during which Messrs. Schoff and Beahan enter, with names in envelopes. They were called over. No response. They should have staid out, and sent in the names as requested.)

"Audience insist that Mr. Pond, one of the first committee appointed, shall be changed—put to vote, and carried. Mr. L. B. McCracken was appointed instead.

"Mrs. Coan insists that a new committee of two persons be selected by the audience, who shall go out and write the names of six persons—friends of theirs—in the Spirit-world, send them in by a third person, and remain out until said ballots are disposed of. Committee changed again on stand, to Mr. Corning and Mr. Cole, who proceed with the alphabet, and 'Sarah' is spelled out. At this time names were handed in from outside committee by a third person, and laid on table.

"Examination continued 'Sarah' is correct. 'What was your age when you left the form?' 'Between 64 and 65.' Correct. 'Where did you die?' 'Ann Arbor.' Correct.

"Mrs. Coan now commenced with envelopes—took up one, and asked the audience if any one knew the contents of said envelope. A person says, 'I passed in that envelope.' Do you know its contents? Answer, 'I do not.' Medium asks 'Will the Spirit spell out or write out any name inside that envelope.' 'E. S. Cobb' is written. Envelope opened and 'Captain E. S. Cobb' is found. Excitement and confusion. Called to order. A voice, 'I knew him—he was lost by the burning of the Erie.'—Hisses. Investigation stopped. Remark by Mr. Cole:

"Ladies and gentlemen: in the test now given you have the name given, and the person who wrote it is not in the house, and has not been to-night. Be assured, therefore, that the minds of person's composing the audience can not influence the medium; neither is it possible for her to see what has been in this case written."

"Examination continued. Ballots submitted; 'ALVAH HILL' is written; Alvah Hill is announced on the ballot; correct. The person who wrote 'Alvah Hill' was requested to go forward. Mr. McCracken goes forward; asks occupation, writes down several; three raps at sheriff. 'Was that the last occupation?' 'Yes,' correct. He writes down counties; three raps at Niagara; correct. 'Any connection in this town?' Writes connections; three raps at 'son'; correct—confusion and voices. Audience quieted. Ballots called again, and 'RAMSDALL' is written by the medium. Medium asks, 'Is the person in the room who wrote the ballot?' Mr. John N. Gott goes up. Medium asks Mr. G. to select the ballot as a test. Mr. Gott selects one in which he supposes is the name of Ramsdall. Ballot is opened; is wrong. He is asked if he can select it; says No. Medium asks the Spirit to select it. Spirit selects ballot, which, on being opened, 'W. R. RAMSDALL' is found written on it. Mr. Gott asks, 'What are you doing in the Spirit-land?' Answered by writing—'Erasing some of my old errors.'

"After some more questions and answers, which did not involve any tests, Mr. Coles explains, and states that Spirits' vision is more or less obscured in looking at external things, and they are, therefore, frequently mistaken and not reliable. At the conclusion of Mr. C.'s remarks, the meeting was adjourned."

TEST FACTS IN TORONTO.

TORONTO, C. W., October, 8, 1857.

SIR: Seeing, by the TELEGRAPH, your continued asking for facts, I take the liberty of relating the following. I must preface by informing you that Toronto contains many Spiritualists and mediums, and we have circles at our houses whenever we can gather together. Mrs. Swain is our test, as well as speaking and writing, medium. We have also several other mediums whose names I do not feel at liberty to write.

On Sunday, the 27th of September last, we were returning from a circle, at a friend's house. I invited Mr. and Mrs. Swain to step into my house to take some refreshments. My wife, myself and our two guests sat down at a small round table, on which was a small vase with flowers in it, and bread, cheese, beer, etc., on the table. We were talking on different subjects, without any reference to Spirits, when the table began to tip. I told Mr. Swain not to kick the table as he spilled the beer; he answered that he had not touched the table, when up and down went the table with greater force. Then I said, "It is our friend Jim;" and three loud knocks affirmed my supposition. I said, "Jim, I am glad you are among us, and as you are here, perhaps you would oblige us by striking the guitar." He answered by two knocks, which we understand as meaning, "I will try." I put the instrument under the table, and put the lights out. A Spirit attempted to play, but with indifferent success.

After about five minutes, some loud strokes told us that Jim had begun. I said, "I will sing you a song, if you will accompany it." He agreed. I sang "Gentle Zittella," etc. After the first verse, during which Jim kept thrumming in time, the guitar was pushed up on my knees—meaning that I should play an accompaniment myself, which I did, and sung the other two verses, Jim beating time by striking on the back of the instrument, with such force as to cause it to knock against the table. When the song was finished, Jim signified his satisfaction by tremendous knocking, not only on the table but also all over my person. Seeing that he was so pleased, I proposed to sing

him another, to which he very noisily assented. I then began the romance in Othello, which, it appeared, Jim found too dull, as I had scarcely finished the first verse when the guitar was snatched from me. I asked why Jim did that? No answer. "Don't you like the song?" "No." "Is it too dull?" "Yes." "Then I will sing you a jolly one, and you may play." I began:

"Raise him up! raise him up!
He is fallen from yonder boat;
Take a drop in a cup,
And pour it down his throat," etc.

Jim accompanied the first verse, and then again handed me the guitar. I sang and played the rest of the song, while he beat time as before.

While I was singing the last verse, I felt water running down my leg. I said, "Jim, you have upset the flower vase," as I felt the water dripping from the table on my trousers. He answered, "No." When the lights were brought in, we saw the vase, apparently untouched, in its place. On looking in it not a drop of water was found. So it appeared that Jim had taken the flowers out of the vase, poured the water on my leg, and replaced the vase and flowers as before. My white pantaloons were all wet, and the mark of the discolored water was visible when dry. I think this as good a test fact as can well be wished for.

Jim (as he wished to be called) represents himself as an Indian Spirit, who left the form more than two hundred years ago. He is a constant attendant on Mrs. Swain, whom he calls his Squaw, and has proved himself not only a good, obliging Spirit, full of fun, and always ready to comply with our wishes in all test manifestations, such as ringing bells, moving ponderous bodies, knotting handkerchiefs, etc., but he has, through the organism of Mrs. Swain and other mediums, given us many instructive and interesting lectures on various subjects.

Since last Sunday I have met with Jim again, and he requested me, by writing through Mrs. Swain's hand, to sing the drinking song again, to which it appears he has taken a fancy. He has been the means of making many converts.

We have here at present Mrs. French, who intends to give some lectures, but up to this time she has not been able to find a room. It is my opinion, that in the present state of Canada, lectures will do but little good. What we want is one or two good test mediums, to convince the skeptics of the truth of Spiritualism by unmistakable physical demonstration, which I consider the A B C of the matter. Then, if backed by good lectures, we might hope for some success. As it is, when a lecturer speaks, whether in a trance or otherwise, they say it is all sham and humbug.

Yours fraternally, L. BERTOLOTTO.

Our friend will accept our thanks for these facts, and we hope he will be prompted to give the world more of his experience.—Ed.

LETTER FROM WINDHAM, CONN.

WINDHAM, Conn., Sept. 1st, 1857.

BROTHER PARTRIDGE:

The constantly accumulating facts of Spirit intercourse are cheering to the friends and advocates of the cause, who have borne the heat and burden of the day, and been ridiculed as fools and fanatics. We can afford to have patience. Some of our brethren manifest impatience, believing that the evidences already vouchsafed are sufficient to convince the world. Now, the mind being material, new ideas can not have a place therein and grow, until the old ones are eradicated, which can only be effected by taking away the food upon which they subsist. When a tree ceases to furnish sap to any particular limb, it withers and falls to the ground, and other limbs succeed it higher up. The teeth of children are crowded out by a growth underneath. This all is a process of time. The adoption of new ideas is governed by the same general law; new ideas must crowd out old ones, and inasmuch as the old ideas are constantly being fed by thousands of teachers and millions of books and tracts, even Brother Hewitt will not expect speedily to see a new set of teeth in place of the old ones. "First the blade, then the ear, then the full corn in the ear." Patience and endurance are the weapons which will conquer.

Mr. and Mrs. C. M. Tuttle have been here, and given a lecture. Mrs. T. also gave six lectures on the Willimantic, to large and constantly increasing audiences. At the last one the Universalist church was crowded to its utmost capacity. Opposers could not deny, but freely admitted, that there must be some invisible power to aid in the production of these lectures, as the medium has had the advantages only of a common school education; and certainly, in all this region, there is no orator her equal. For grace and beauty of gesture she is, in the trance state, unsurpassed. A large and crowded audience was held in breathless silence for two hours. The last evening, when she arose in the trance state to address the audience, she gave the masonic signal. The writer of this saw the flourish of the hand but knew nothing of its import. After the close of the meeting, a well known Mason says, the medium gave the masonic signal, and it was most beautifully done. Others of the order witnessed it—a good test, indeed.

Yours as ever,

W. F. GATES.

NEW CHURCH ECCLESIASTICALS.

All know that the Old Church was the mother or matrix of the New Church, and that the external ecclesiastical order of the Old Church or Mother, was the spiritual placenta for the gestation of the New Church; but upon the birth of the latter it became the after-birth, a necessary cast-off—a dead garment or organism of the uterine life of the New Church—which cast-off very many of our leading New Church men are trying to fasten upon the Young Child, the New Church, which is such an enormity as to make one exclaim, O God! what a jewel for the crown of the Holy Jerusalem!

Z. H. H.

Interesting Miscellany.

FAITH.

BY A. D. WHITTIER.

O strong, upwelling prayers of faith,
From inmost fountains of life ye start,
The Spirit's pulse, the vital breath
Of soul and heart.

From pastoral soil, from traffic's din,
Alone, in crowds, at home, abroad,
Unheard of men, ye enter in
The ear of God.

Ye brook no forced and measured tasks,
Nor weary robes nor formal chains;
The simple heart that freely asks
In love, obtains.

For man the living temple is;
The meek and cherubim,
And all the holy mysteries
He bears within.

And most avails the prayer of love,
Which, worldless, shapes itself in deeds,
And warms heaven for naught above
Our common needs.

Which brings to God's all-perfect will
The trust of His undoubting child,
Whereby all seeming good and ill
Are reconciled.

And seeking not for special signs
Of favor, is content to fall
Within the Providence which shines
And shines on all.

MAXIMS OF WASHINGTON.

The following maxims of Washington ought to be published in every newspaper in the land once a year:

Use no reproachful language against any one—neither curses nor revilings.

Be not too hasty to believe flying reports to the disparagement of any one.

In your apparel be modest, and endeavor to accommodate nature rather than procure admiration.

Associate yourself only with men of good quality if you esteem your reputation, for it is better to be alone than in bad company.

Let your conversation be without malice or envy, for it is a sign of a tractable and commendable spirit; and in all cases of passion, admit reason to govern.

Use not base and frivolous things against grown and learned men; nor very difficult questions and subjects among the ignorant, nor things hard to be believed.

Speak not of doleful things in the time of mirth, nor at the table; nor of melancholy things, as death or wounds, and if others mention them, change, if you can, the discourse.

Break not a jest when none take pleasure in mirth. Laugh not loud, nor at all without occasion. Deride no man's misfortune, though there seems to be some cause.

Speak not injurious words, either in jest or in earnest. Scoff at no one though you may get occasion.

Be not forward, but friendly and courteous—the first to salute, hear and answer—and be not pensive when it is time to converse.

Keep to the fashions of your equal, such as are civil and orderly with respect to time and place.

Go not thither, when you know not whether you shall be welcome or not.

Rebuke not the imperfections of others, for that belongs to parents, masters and superiors.

Speak not in an unknown tongue in company, but in your own language; and that as those of quality do, and not as the vulgar. Sublime matters treat seriously.

Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinct.

BOOKS AND PAPERS HAVE SOULS.—Thinking, speaking, acting, influential parents, do you think of this when you place a book or periodical on your center table; do you consider its influence for good or evil? Every book, every paper, has a soul, breathing a spirit good or bad. It is the soul of its author, and when spread over the pages of the book, that soul acts upon its reader as truly as when acting directly. The person who touches the book comes in contact with the soul, and is, *sedens colens*, affected by it. And no contact with it is more influential. In reading an author's book, you are conversing with him under circumstances very favorable to your becoming like him; for in the book everything is generally deeply thought out, in shape to convince, or carefully dressed up in a manner to bewitch. All this only indicates the necessity of reading with care and caution. Would you, when purchasing books and papers for your children, have their minds contaminated with vicious principles, let them read everything that pours forth like a torrent from the press of the day. Remember, while extolling the value of the press, that it is powerful for evil as it is great for good. Remember that the enemy of souls employs it to disseminate his destructive doctrines, and he has even more laborers, probably, in his employ than the captain of our salvation. Why should we be so careful in regard to the food with which our bodies are nourished, while we pay so little attention to the mental pabulum which our minds receive? Remember, we can as easily plant the seeds of disease in the mind as in the body, and that disease implanted in the mind is eradicated with more difficulty than that of the body. A book or a paper exerts an influence, not only in time, but as eternity rolls on! O, how infinitely, how momentously important, that a wise, judicious selection of reading be made for all, especially for the rising age!

SHARP.—A reverend sportsman in Wiltshire, seeing a Quaker on the road as he was returning home at night, laid a wager that he would get a direct answer from him.

"Well, friend," said he as they met, "did you see the fox?"

"If I had seen it, was the reply, "I would have told it to go where thou wouldst never find it."

"Why, where would that be?"

"Into thy study."

REGULAR CASE OF SOMNAMBULISM.—A German boy named John Wells, residing in New Cumberland on the opposite side of the river, is subject to somnambulistic attacks, during the existence of which he has been known to commit deeds of a very dangerous character. On Thursday morning last he arose out of his bed, and without the family knowing it, put on his pantaloons and proceeded to the river, where with the key which he carried in his pocket he unlocked the boat, and taking the oars in his hands, rowed it to the head of Liberty's Island, all this time being sound asleep. Here he awoke, and his surprise may be judged when he found himself in this position. The occurrence was discovered about three o'clock, and the family were up directly afterwards, when going to awaken the lad, their consternation may be imagined to find him absent. From a knowledge of his character, it was at once conceived that he had departed in one of his frequent attacks, and search was made all around the house—the mother almost frantic with the thought that some accident had happened her son—when he made his appearance, after having rowed the boat back to the shore again. He says that when he awoke on the island the whole situation. He was in the habit of frequenting this place very often. The above facts were related to us by a gentleman of undoubted reliability who is well acquainted with the lad and his parents, and vouches for its correctness. The same boy has been known, on two or three different occasions, to climb from his second story window down a light work for vines to run upon, to the ground, while in the same condition as he was in the case related above.—*Harrisburg Herald.*

HOW THE DEVIL LOSES.—The following is too good to be lost. It conveys a moral to those who feel disposed to spread it in the newspaper line: A young man who ardently desired wealth was visited by his Satanic majesty, who tempted him to promise his soul for eternity, if he could be supplied on this earth with all the money he could use. The bargain was concluded; the devil was to supply the money, and was at last to have the soul, unless the young man could spend more money than the devil could furnish. Years passed away—the man married, was extravagant in his living, built palaces, speculated widely—lost and gave away fortunes, and yet his coffers were always full. He turned politician, and bribed his way to fame and power without diminishing his "pile" of gold. He became a "filibuster," and fitted out ships and armies, but his banker honored all his drafts. He went to St. Paul to live, and paid the usual rates of interest for all the money he could borrow, but though the devil made very faces when he came to pay bills, yet they were all paid. One expedient after another failed—the devil counted the time—only two years that he must wait for the soul, and mocked the efforts of the despairing man. One more trial was resolved upon—the man started a newspaper! The devil growled at the bill at the end of the first quarter, was savage in six months, melancholy in nine, and broke, "dead broke," at the end of the year. So the newspaper went down, but the soul was saved.—*Minnesota Paper.*

SLOW PEOPLE.—Persons of dull and languid habits trail themselves sluggishly through life, as if some loathsome and agonizing viscous clogged every movement, and prevented all refreshing repose. Their substance is nothing but the slime of indolence, and their contracted snail-path is covered with their own pollution. There is no healthy alertness in them—none of that vivacious energy which indicates either a vigorous body or a forcible mind. They drag themselves tardily to their toil as if every joint were a socket of torture, and touch the implements of industry as timidly as if they expected their effeminate flesh to adhere to whatever it handled. Work affords them no joy, duty no delight; they are emasculated of all manly vigor, and have buried their conscience in their laziness. They are a sort of perpetual somnambulists, walking in their sleep—moving in a constant mystery, looking for their faculties, and forgetting what they are looking for; not able to find their work, or when they have found that, not able to find their hands; doing everything dreaming, and therefore everything confusedly and incompletely; their work is a dream, their sleep a dream, not repose, not refreshment, but a slumberous vision of rest, a dreaming query concerning sleep; too late for everything—taking their passage when the ship has sailed, insuring their property when the house is burned, locking the door when the goods are stolen—men whose bodies seem to have started in the race of existence before their minds were ready, and who are always gazing out vacantly as if they expected their wits were coming up by the next arrival.

RISING IN THE WORLD.—You should bear constantly in mind that nine-tenths of us are, from the very nature and necessities of the world, born to gain our livelihood by the sweat of the brow. What reason have we, then, to presume that our children are not to do the same? If they be, as now and then one will be, endowed with extraordinary powers of mind, those extraordinary powers of mind may have an opportunity of developing themselves; and if they never have that opportunity, the harm is not very great to us or to them. Nor does it hence follow that the descendants of laborers are always to be laborers. The path upward is steep and long, to be sure. Industry, care, skill, excellence, in the present parent, lay the foundation of a rise under more favorable circumstances, for the children. The children of these take another rise; and by and by the descendants of the present laborer become gentlemen. This is the natural progress. It is by attempting to reach the top at a single leap that so much misery is produced in the world. Society may aid in making the laborers virtuous and happy, by bringing children up to labor with steadiness, with care and with skill; to show them how to do as many useful things as possible; to do them all in the best manner; to set them an example in industry, sobriety, cleanliness and neatness; to make all these habitual to them, so that they never shall be liable to fall into the contrary; to let them always see a good living proceeding from labor, and thus to remove from them the temptation to get at the goods of others by violent and fraudulent means, and to keep far from their minds all the inducements to hypocrisy and deceit.—*Cobbett.*

INDIVIDUAL RESPONSIBILITY.—The vitality of this association of young men is resident nowhere else than in the character, the personal example, and the earnest efforts of its members as individuals. Its work is just the result of the separate, yet combined endeavors of its active members. In exact proportion to the number and efficiency of these, are its power and usefulness, within the sphere of its influence. Its stability, strength and aggressive force will ever correspond to the energy, the devoted, yet intelligent zeal of those who stand pledged to exemplify its spirit, and to carry forward its grand designs. The relation which each one sustains toward the whole membership, and the part which each shall bear in the work to be done, are considerations of superlative importance, as bearing upon the central idea and the specific objects of the enterprise. Any other view than that which he could contribute of personal influence and zeal in its behalf, is fatal to the success of the Association as a ministry of blessing to young men.—*A. Smith's Essay before Brooklyn Y. M. Christian Association.*

THE ADVANTAGES OF LADIES' SOCIETY.—It is better for you to pass an evening once or twice a week in a lady's drawing-room, even though the conversation is rather slow, and you know all the world's secrets by heart, than in a club, tavern, or in a pit of a theater. All men are youths to which women are not admitted, rely on it, are deluged in their nature. All men who avoid female society have dull conversation, and are stupid, or have gross manners, and even against what is pure. Your club-swingers who are sucking the teats of brilliant ones all night, call female society insipid. Beauty has no charms for a blind man; music does not please a poor beast, who does not know one tune from another; and as a true epicure is hardly ever fond of water-cress and brown bread and butter, I protest I can sit all night talking to a well-regulated, kindly woman, about her girl coming out, or her boy at Eton, and like the evening's entertainment. One of the great benefits man may derive from woman's society is that he is brought to be respectful to them. The habit is of great good to young men, depend upon it. Our education makes us the most enormous selfish men in the world. We fight for ourselves, we grow for ourselves, we light our pipes and say we won't go out, we prefer ourselves to our case; and the greatest good that comes to a man from a woman is that he has to think of somebody beside himself, to whom he is bound to be constantly attentive and respectful.—*Thackeray.*

INFERIOR BOOKS.—Inferior books are to be rejected in an eye and time when we are courted by whole libraries, and when no man's life is long enough to compass even those which are good, and great and famous. Why should we bow down at prodigies, when we can appropriate freely to the crystal spring-heads of science and letters? Half the reading of most people is snatched up at random. Many eagerly devour the dullness of authors who ought never to have composed at all. The invention of paper and printing—especially the multiplication of both by a new motive power—may be said to have done the matter, and made it too easy to be born into the world of authorship. The race would be benefited by some new invention for straining nine out of ten that one for publicity. No man can do his friend or child a more real service than to snatch from his hand the book that relaxes and effeminates him, lest he destroy the solid and make his fiber flaccid by the slops and lashes of a catch-prany genre. But especially is he a benefactor who instills the principle that no composition should be deliberately sought, which is not good, beautiful and above mediocrity.—*Dr. J. W. Alexander.*

"TE LIDDEL PLACK BONY."—"Chen, you recklemesser dat liddl plack bony I pyed mit de bedder next week?" "Yah, yah, or him?" "Nottings, only I gits sheated burly pad." "So?" "Yah. You in de vurt place, he ish blind mit bote legs, vat farry lame mit one eye. Den ven you gits on him to rite, he raves up behind and kicks up before so vurser as a checkmate. I dinks I dake him a liddle rite yesterday, unt so sooner I gits admittle his peak he gommence dat rive, shunt so like a valin peam on a postteam, unt ven he gits tun, I rase so mixed up mit eberydings, I vintle myself nittin around packvarts, mit his dail in mine hants vor de pridle." "Vell, vat you going to do mit him?" "O, I vired him petter as cham up. I fitch him in de cart mit his dail vere his het ought to go; den I gife him about so a tozen cuts mit a hiteowr; he starts to go, but so soon he sees de cart before him he makes packvarts. Burdy soon he stumbles behind, unt sits town on his hanches, unt looks like he feel burly shamed mit himself. Den I dakes him out, hitch he right way, unt he goes rite of shunt so good as anypody's bony."—*Pier's Spirit.*

A MOUNTAIN OF SALT IN MISSOURI.—Remarkable Discovery.—The St. Louis Democrat noticing a specimen of salt rock, handed in by the clerk of the steamboat *Garnis*, says: It was taken from a hill or mountain of the same material, just discovered a short distance from the Mississippi river, on the Missouri side, and about seventy-two miles from St. Louis. It is situated on Saline Creek in Perry county, and almost on a line dividing that county from Ste. Genevieve county. Saline Creek empties into the Mississippi river, about three and a half miles below St. Mary's landing. The specimen before us resembles a piece of quartz rock, and is a little mixed with a substance resembling iron ore. It has a pure, sweet taste, and when ground to powder is as white as any of the table salt now in general use. If we are not misinformed, this hill of salt will prove an immense speculation to its owners, and will cheapen the price of that article very materially in this city.

IMMENSE SIZE OF THE PYRAMIDS.—A United States naval engineer who has recently visited the great pyramid of Cheops in Egypt, says that he walked around it, wading in the deep and fourteen hundred feet before he had passed one of its sides, and between two and three hundred feet before he had made the circuit. He says, take a hundred New York churches of the ordinary width, and arrange them in a hollow square twenty-five on a side, and you would have scarcely the basement of this pyramid; take another hundred and throw their material into the hollow square, and it would not be full. Pile on all the stone and brick of Philadelphia and Boston, and the structure would not be so high or solid as this greatest work of man. One layer of blocks was long since removed to Cairo for building purposes, and enough remains to supply the demands of a city of half a million of people for a century, if they were permitted freely to use it.

ANECDOTE OF AUDUBON.—The great naturalist was on the look-out for the red-headed woodpeckers, and was very anxious to obtain a specimen. Seeing one fly into a hole in a tree a long way up, he pulled off his coat and climbed up with the energy of his war never failed him. Puffing and sweating he reached it at last, and putting in his hand to seize the bird, to his great dismay a snake struck his head out of the hole and hissed in his face. This was so unexpected and frightened Audubon let go his hold, and tumbled to the ground more dead than alive. His companion came running up to him, and seeing the naturalist was not hurt, but was dreadfully frightened, said to him:

"Ah! you are very much frightened, doctor?"

"No, sah," replied the doctor, quite offended; "but if you want to see von badly scared snake, just go up dare!"

REVIVALS AMONG THE SLAVES.—Rev. J. M. C. Breaker, of Beaufort, S. C., writes to the *Southern Baptist*, that within the last three months he has baptized by immersion three hundred and fifty persons, all of them, with few exceptions, negroes. These conversions were the result of a revival which has been in progress during a few months. On the 12th instant, he baptized two hundred and twenty-three converts, all blacks but three; and the ceremony, although performed with deliberation, occupied only one hour and five minutes. This is nearly four a minute; and Mr. Breaker considered it a demonstration that the three thousand converted the day of Pentecost could easily have been baptized by the twelve apostles—each taking two hundred and fifty—in an hour.

New Advertisements.

STATE OF NEW YORK.

SECRETARY'S OFFICE, Albany, August 31, 1857.

TO THE SHERIFF OF THE COUNTY OF NEW YORK: Notice is hereby given, that at the GENERAL ELECTION to be held in the State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

- A Secretary of State, in the place of Joel T. Headley.
- A Comptroller, in the place of Lorenzo Burrows.
- An Attorney General, in the place of Stephen R. Cushing.
- A State Engineer and Surveyor, in the place of Silas Seymour.
- A State Treasurer, in the place of Stephen Clark.
- A Canal Commissioner, in the place of Henry Fitzhugh.
- An Inspector of State Prisons, in the place of Norwood Bowne.
- A Judge of the Court of Appeals, in the place of Hiram Denio.
- All whose terms of service will expire on the last day of December next.
- Also, two Justices of the Supreme Court for the First Judicial District, in the place of William Mitchell, whose term expires December 31, 1857; and one in place of Charles A. Peabody, appointed to fill vacancy, occasioned by the resignation of James R. Whiting.
- Two Justices of the Superior Court, in the places of Joseph S. Bosworth and Thomas J. O'Leary, deceased.
- A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.
- A Justice of the Marine Court, in the place of Florence McCarthy.
- A Justice of the First District in the City of New York, in the place of James Green.
- A Justice of the Second District in the City of New York, in place of Bartholomew O'Connor.
- A Justice of the Third District in the City of New York, in place of William B. Meach.
- A Justice of the Fourth District in the City of New York, in place of William A. Van Cott.
- A Justice of the Fifth District in the City of New York, in place of John Anderson, Jr.
- A Justice of the Sixth District in the City of New York, in place of Anson Willis.
- A Justice of the Seventh District in the City of New York, in place of Thomas Pearson.
- A Police Justice of the First District in the City of New York, in place of James H. Welsh.
- A Police Justice of the Second District in the City of New York, in place of Matthew T. Brennan.
- A Police Justice of the Third District in the City of New York, in place of William L. Wood.
- A Police Justice of the Fourth District in the City of New York, in place of J. Sherman Brownell.
- A Police Justice of the Fifth District in the City of New York, in place of Barnabas W. Osborne.
- A Police Justice of the Sixth District in the City of New York, in place of William S. Davidson.
- A Police Justice of the Seventh District in the City of New York, in place of James M. Plandreau.
- A Police Justice of the Eighth District in the City of New York, in place of Michael Connolly.
- Also, a Senator for the 4th, 5th, 6th and 7th Senate Districts, consisting of the City and County of New York.
- A Member of Assembly for each of the Assembly Districts in the City and County of New York, viz. the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th and 17th Assembly Districts.
- Two Governors of the Alms House, in the place of Anthony Dugro and Washington Smith.
- A Surrogate, in place of Alexander W. Bradford.
- A Recorder, in place of James M. Smith.
- A District Attorney, in place of A. Oakley Hall.
- And a Register, in place of John S. Doane.
- All whose terms of office will expire on the last day of December next.

Yours respectfully, J. T. HEADLEY, Secretary of State.

SHERIFF'S OFFICE, NEW YORK, Sept. 3, 1857.
The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such cases made and provided.
JAMES C. WILLET,
Sheriff of the City and County of New York.

All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, vol. 1, chap. 6, title 3, article 3d, part 1st, page 140. 282 tf

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